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History of Bay Area Philanthropy Project

Charles J. Patterson

WORKING FOR CIVIC UNITY IN GOVERNMENT, BUSINESS, AND PHILANTHROPY

With an Introduction by
Robert C. Harris

Interviews Conducted by
Gabrielle Morris
in 1991

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Since 1954 the Regional Oral History Office has been interviewing leading participants in or well-placed witnesses to major events in the development of Northern California, the West, and the Nation. Oral history is a modern research technique involving an interviewee and an informed interviewer in spontaneous conversation. The taped record is transcribed, lightly edited for continuity and clarity, and reviewed by the interviewee. The resulting manuscript is typed in final form, indexed, bound with photographs and illustrative materials, and placed in The Bancroft Library at the University of California, Berkeley, and other research collections for scholarly use. Because it is primary material, oral history is not intended to present the final, verified, or complete narrative of events. It is a spoken account, offered by the interviewee in response to questioning, and as such it is reflective, partisan, deeply involved, and irreplaceable.

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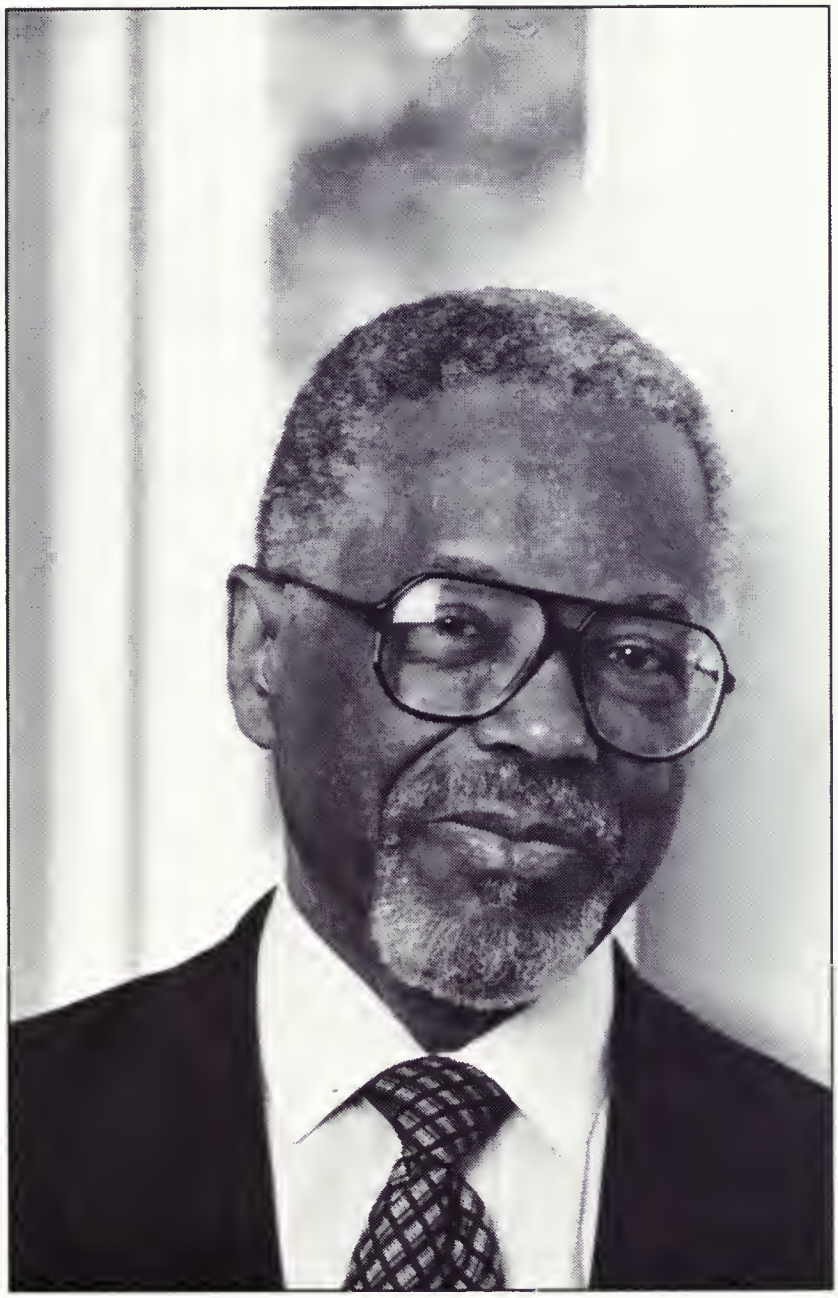

Charles J. Patterson, 1992.

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Introduction by Robert C. Harris, Heller Ehrman White & McAuliffe.

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PREFACE

Northern California Grantmakers and the Regional Oral History Office of The Bancroft Library at the University of California at Berkeley are pleased to present this series of oral histories documenting the growth and development of Bay Area philanthropy during the period 1965 to 1990. It is our hope that these memoirs will both preserve a record of the experiences and philosophies of selected senior members of the philanthropic community, and encourage greater understanding and discussion of the traditions of charitable giving.

The starting point for this series was an earlier project of the Regional Oral History Office, completed in 1976, which documented Bay Area foundation history in the 1930s and 1940s, and the evolution of issues and leadership in the 1950s and 1960s. The current series focusses on the significant changes which have occurred since that time, including the tremendous growth in corporate giving, changes in the role of the government in supporting the arts and human services, and increased collaboration among grantmakers.

Selection of prospective interviewees for the project involved many hard choices among outstanding persons in Bay Area philanthropy. The final selection was made by The Bancroft Library and reflects the broad spectrum of grantmaking organizations and styles in the Bay Area. The guiding principal has been to preserve a record of the thinking and experience of men and women who have made significant contributions in shaping the philanthropic response to the many changes which have occurred over the last twenty-five years.

Overall guidance for the project has been provided by an advisory committee composed of representatives from the philanthropic community and the U.C. Berkeley faculty. The advisory committee is particularly indebted to Florette White Pomeroy and John R. May, whose enthusiasm, leadership and wise counsel made the project possible. The committee is also grateful to the twelve foundations and corporations which generously contributed the necessary financial support to conduct the project. Members of the advisory committee and the contributors are listed on the following pages.

The director for the project is Gabrielle Morris, who conducted the previous project on the history of Bay Area foundations. The Regional Oral History Office was established in 1954 to tape record autobiographical interviews with persons significant in the history if California and the West. The Office is under the administrative direction of Peter Hanff, Interim Director of The Bancroft Library, and

Willa K. Baum, Division Head of the Office. Copies of all interviews in this series are available for research use in Foundation Center libraries in San Francisco, San Jose, and New York, at the Peninsula Community Foundation in San Mateo, The Bancroft Library, and UCLA Department of Special Collections. Selected interviews are also available at manuscript depositories in Kansas, Wisconsin, Massachusetts, Michigan, and elsewhere.

For the advisory committee,

Ruth Chance
Thomas Layton

October 1991
San Francisco, California

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For additional oral histories on philanthropy and nonprofit organizations, consult the Regional Oral History Office.

The Regional Oral History Office would like to express its thanks to the following organizations whose encouragement and support have made possible the History of Bay Area Philanthropy Series.

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INTRODUCTION--by Robert C. Harris

If I had to describe the career of Charles Patterson in one phrase, it would be: "In the service of his fellow man." It is hard to think of anyone who has spent more time and energy in the cause of helping people in need of help of one kind or another.

To describe my good friend, Chuck, as a person is more difficult. He has a "way of going" that makes everybody around him feel more cheerful by his presence. While his outstanding and lively wife, Dorothy, is probably responsible for many of Chuck's characteristics that make him so popular, this is an introduction to his oral history, not hers. I am sure his narrative gives credit where credit is due, because that is Chuck's modest style. Chuck has a beautiful sense of humor. He can laugh at himself and exchange barbs or witticisms with anyone. He has charm that belies his toughness, and he is erudite. When it comes down to taking a position on something about which he feels strongly, one knows exactly why and where he stands. He never gets angry, but he can be very serious and persuasive and knows whereof he speaks.

Other traits of Charles Patterson will emerge with a short summary of what I know of his career. He came to California in 1957 and was soon a doctoral student in sociology at UC Berkeley. Thereafter, which is typical of Chuck, he went to Africa to study the leaders of emerging nations there. In the course of his travels, he became acquainted with members of our then very active Peace Corps, particularly in Nigeria. Needless to say, people helping people was right down Chuck's alley. This led him to Washington, D.C. as Deputy Director of the Peace Corps for Africa during the years 1964 to 1966. In 1966 he came to Oakland as Deputy Director of the U.S. Economic Development Administration Program in that city. When he first came to the Bay Area, Chuck had worked with the Council for the Study of Democratic Institutions as an assistant to Clark Kerr; so when he came back to Oakland, he was not a stranger to some very prominent members of the community.

I don't know how Chuck got together with Ed Daly, the president and major owner of World Airways and a philanthropist of note. Chuck became Vice President of Public Affairs for the airline. He worked for Mr. Daly from 1968 to 1985 and in that position became a member of the boards of several charitable organizations that were recipients of Mr. Daly's generosity. Unfortunately, Mr. Daly died prematurely and the airline was sold; but Chuck had already made his mark in the Bay Area.

I first met Chuck in the mid-1960s when we were both on the board of directors of what is now the United Way of the Bay Area. During this time both of us felt obligated to attend the numerous business dinners

which took place, and I always tried to sit at the same table with Chuck. I knew he would add to the enjoyment of the evening.

I was fortunate enough to be chosen as a member of the board of the San Francisco Foundation in 1975. I can remember the discussions that were had about an upcoming vacancy which would be filled by the appointment of the president of Stanford University. We were all committed to finding names of persons familiar with the East Bay communities, which was important in order to balance the board's familiarity with all of the areas served by the San Francisco Foundation. I cannot say that I was the suggestor of Mr. Charles Patterson but I do remember being enthusiastically on his bandwagon. In any event, the then chairman of the foundation took a list of several names and explained to the president of Stanford that we needed more insight on the East Bay. Much to the delight of all of us, Chuck was appointed in 1976 and served with great distinction for two five-year terms ending in 1986. He succeeded Rhoda Haas Goldman as chairman and served in that position from 1984 through 1986.

Chuck's appointment to the San Francisco Foundation board commenced a very intimate friendship between him and me, as well as all of the other members. At that time there were only seven members and Chuck and I spent nine years together. One gets to know and respect the others by this very close relationship, and Chuck's broadminded and straight-shooter approach won the respect not only of the board, but the members of a very diverse and extremely effective staff. There were also social occasions, and one of the greatest opportunities to learn the philosophies of other members came at the annual weekend retreat.

Those weekends were two days of hard and concentrated work. There were policy and planning discussions, as well as free-flowing give and take between the board members and the staff, during which Chuck was extremely impressive. He had a way of distilling everyone's thoughts on a given subject and clarifying the points and issues as he saw them. He also liked to challenge everyone with new and well-organized ideas. It was not all work because in the two evenings there was a cocktail hour preceding dinner. During all of this Chuck was in his element. With the accompaniment of a guitar or a piano, Chuck's marvelous voice was always in the forefront. Being considerably older than Mr. Patterson, my contribution was to teach him some of the early twenties tunes. He was a quick learner and a great jazz man.

After the end of Chuck's ten-year term, he was immediately sought out by members of the East Bay Community Foundation and still serves on their board. In 1986, he became executive director of the two Oakland convention centers (Kaiser and Scotlan) from which he retired in 1993.

One closing anecdote. I remember an application for a grant to a baroque music group which came before the board. It seemed that it was going to fail for lack of enthusiasm when our Mr. Patterson eloquently extolled the pleasures of baroque music and saved the grant. From that time forward, among other adjectives, he became my best baroque friend.

Robert C. Harris, Of Counsel
Heller, Ehrman, White & McAuliffe

April 14, 1994
San Francisco, California

INTERVIEW HISTORY--by Gabrielle Morris

Charles Patterson's wide-ranging career in government, business, and philanthropy made him an ideal interviewee for the History of Bay Area Philanthropy project. In describing his experiences, he had obviously given thought to the ways in which his life has intersected with key events, individuals, and institutions of the mid-twentieth century and recalled their importance to his personal career with interesting well-told anecdotes. The resulting memoir focusses on significant aspects of charitable activities in the San Francisco Bay Area from the mid-1950s through the mid-1990s, set against a multi-level portrait of the renaissance of the city of Oakland in the same period.

Five interviews were conducted between May 8 and June 20, 1991 in Mr. Patterson's offices as executive director of the Oakland Convention Centers. Four of these sessions were recorded in his sunny suite in the George Scotlan building in the downtown civic center and one in the handsome, older Henry J. Kaiser building near Lake Merritt. Working out of two offices as chief executive and keeping abreast of events scheduled in two extensive complexes is a good illustration of Patterson's talent for being in touch with many of the economic and social currents that have affected the development of the Bay Area for over thirty years.

A medium-tall, well-built person with a friendly gleam of humor in his manner, Patterson first recalled ways in which his early years were influenced by people who reached out to help a bright, restless young man fulfill his potential and then the many ways in which he has returned this interest both in his career in government and business and as a board member in a wide variety of nonprofit organizations. As longtime fellow boardmember Robert Harris notes in his introduction, Patterson was in the middle of the action in the halcyon early days of the Peace Corps, the Council of Civic Unity, and the U.S. Economic Development Administration.

Patterson goes on to tell of becoming vice president of Ed Daly's homegrown, Oakland-based World Airways, in charge of affirmative action and manpower development for the company and a succession of related corporate-government committees for twenty years. As Daly's friend and right-hand man, Patterson played a key role in the colorful entrepreneur's swashbuckling airlift of needy African children in wartorn emerging nations to safety in San Francisco and longterm support of educational opportunity through scholarships.

By the seventies, Patterson was being asked to join the board of civic and cultural organizations that were beginning to understand the need for diversity among their directors. Often he was the first, and only, black person on the board. In this role, he began to see and enjoy

the opportunity to urge his colleagues to "restructure" their thinking, to consider possible charitable undertakings from the point of view of the recipients. His comments on his membership on the boards of the East Bay Community Foundation, the San Francisco Fine Arts Museums, KQED, and other distinguished organizations, provide a sense of the hierarchy of nonprofit organizations and the way in which they reflect the needs and attitudes of the community they serve.

Perhaps the most interesting board he sat on was the distribution committee of the San Francisco Foundation, from 1976 to 1986. Those were the years when the board was dealing with management of the Buck Trust, a bequest which matured into many times the expected amount and precipitated a debate about the nature and administration of charitable gifts that reverberated through the nonprofit community throughout the Bay Area and the nation. Patterson discusses this experience with tact and objectivity, as does Rhoda Goldman who preceded him as chairman of the foundation's distribution committee in her oral history in the History of Bay Area Philanthropy Series. Their wisdom, and the lapse of time, offer a valuable opportunity to re-examine this sensitive subject.

Patterson reviewed the transcript of the interviews carefully, after a preliminary editing by the interviewer. His revisions of details and occasionally style were minor and helpful and did not change the intent of the original commentary. Regrettably, he died on May 5, 1994, before we could present him with a copy of his completed oral history. The brief memorial remarks prepared by colleagues attest to the affection and esteem felt by many for Charles Patterson.

Gabrielle Morris
Interviewer-Editor

May 1994
Regional Oral History Office
The Bancroft Library
University of California, Berkeley

BRIEF EULOGIES OF CHARLES PATTERSON

I was fortunate to serve with Chuck Patterson on the San Francisco Foundation Distribution Committee during the 1970s. Our respective ten-year terms overlapped for eight years. There were seven members of the Committee and it was truly one-man (or woman) one-vote when it came to decision making.

The key to effective membership was a willingness to do a great deal of homework reviewing the grant requests, an analytical mind and an experienced heart (in order to separate the wheat from the chaff) and, finally, an ability to convince at least three of the other six members of your views.

Chuck brought experience and a caring to the table that influenced us all, and when he felt strongly about any matter, he invariably was able to carry the day. His special talent was a soft demeanor and a wonderful sense of humor. He loved to laugh and to get others to join him.

It was a privilege and a joy to serve with Chuck and I miss our association very much.

Brooks Walker, Jr.

During his business career, Chuck Patterson made many contributions to the Bay Area community. However, perhaps the most extraordinary was Chuck's service as a member of the board of the San Francisco Foundation. I was privileged to have served with Chuck for several years on the board. His broad knowledge of the Bay Area, and particularly the East Bay, was most important to our decision-making process. All those whose lives he has touched will remember with fondness his charm, wit, and intelligence.

A. W. Clausen
Retired Chairman and CEO
BankAmerica Corporation

Chuck became a valued friend of mine through our mutual service on the San Francisco Foundation Distribution Committee. Good comradeship, trust, and respect for each one of the seven members was the hallmark of the period I served on this distinguished community organization. That's not to say our opinions concurred. Not at all. We particularly valued Chuck's input, as he was knowledgeable about the East Bay and the minority community. He brought humor to our proceedings, often at a most critical moment. All of us occasionally, and we hoped, persuasively, would attempt to convince the others to vote positively for a grant we favored. Charles was the consummate persuader. I can never see the word "baroque," or listen to that music without thinking of him.

It was wonderful to see him again on January 20, 1994 at a Trustees Emeriti meeting. I always valued Chuck's opinions and cooperative outlook, but most of all, I treasured his friendship.

Rhoda H. Goldman

Charles represented a model of responsible activism with compassion and vision that should be emulated. Using his humor, intellect, and commitment, he was able to move people in ways most of us would not have thought possible. His support of the East Bay Community Foundation as a part of the community has assured the East Bay that the foundation will not only continue, but be able to expand its support of community-based philanthropy for generations to come.

Michael Howe
Executive Director
East Bay Community Foundation

Charles was a beautiful person and a trusted friend. He worked tirelessly to make a difference in our communities and had a deep commitment to those communities of which he was a part. We relied on his counsel and support in defining and implementing foundation direction. I personally appreciated his guidance, involvement, and friendship over the years.

Lois DeDomenico
Trustee Emeritus
East Bay Community Foundation

San Francisco Chronicle
May 11, 1994

Charles J. Patterson

A memorial service for Charles J. Patterson, retired general manager of the Oakland Convention Center, will be held May 22. Mr. Patterson died Thursday of cardiac arrest at the age of 69.

Although he had retired as vice president and assistant to the president of World Airways in 1985, he accepted the request of Oakland Mayor Lionel Wilson to take over management of the Oakland Convention Center the same year. Mr. Patterson, who retired from that post last year, was also prominent in Bay Area civic affairs.

He was born in Fort Wayne, Ind., and was a decorated combat veteran in World War II. He graduated from Antioch College, and while working for the Urban League in Cleveland, he earned a master's degree in sociology and industrial relations from Case Western University.

After more graduate studies at the University of California at Berkeley, he served in the Peace Corps as deputy director for Africa and then director for program development and operations. He joined World Airways in 1968.

The service May 22 will be at 1:30 p.m. at the First Unitarian Church of San Francisco, Franklin and Geary streets. He will be buried in Fort Wayne, Ind.

The family requests donations to the Encampment for Citizenship, 2530 San Pablo Avenue #B, Berkeley 94702; or the Marcus Foster Institute, 1203 Preservation Parkway, Oakland 94612.

Oakland Tribune
May 6, 1994

Bay Area civic leader dead at 69

FROM STAFF REPORTS

OAKLAND — Charles J. Patterson, retired general manager of the Oakland Convention Center and a Bay Area civic and business leader, died of cardiac arrest Thursday at his home in Berkeley. He was 69.

Born in Fort Wayne, Ind., Patterson graduated from Antioch College with a bachelor's, earned a master's in sociology and industrial relations from Case Western Reserve, and pursued doctoral studies at the University of California at Berkeley.

In the midst of his doctoral studies, Patterson joined the Peace Corps as deputy director for Africa, then director for Program Development and Operations.

Patterson was decorated with the Silver Star, Bronze Star and Purple Heart for his service in Europe during World War II.

Patterson also worked for the U.S. Department of Commerce, overseeing a multimillion dollar urban economic development pilot program centered in Oakland.

In 1968, he joined World Airways as vice president. He managed government relations, scholarship programs and humanitarian projects such as the Vietnam Orphan Lift and food deliveries to Somalia.

He retired in 1985, but returned to service when Lionel Wilson, Oakland's mayor at the time, asked him to take over management of the Oakland Convention Center.

In Oakland, Berkeley and San Francisco, Patterson served on many boards and commissions concerned with urban issues, job development, civic unity, human rights and philanthropy.

Nationally, he was a member of the Council on Foreign Relations, the World Affairs Council, Friends of the National Jewish Hospital, and a life member of the NAACP.

Patterson is survived by his wife, Dorothy, and daughter, Tracy, of Berkeley; his sister, Jacqueline Patterson of Fort Wayne, Indiana; and a brother, Archie Patterson of Gary, Indiana.

Memorial services will be held noon Monday at First Unitarian Church in Oakland, 14th and Castro streets. Memorial services also will be held 1:30 p.m. May 22 at the First Unitarian Church in San Francisco, Franklin and Geary streets. Interment will be in Fort Wayne, Indiana.

In lieu of flowers, memorial donations may be made to the Encampment for Citizenship, at 2530 San Pablo, Berkeley, Calif. 94702 or the Marcus Foster Institute, 1203 Preservation Parkway, Oakland, Calif. 94612.

PATTERSON, Charles J.

The Encampment for Citizenship is deeply saddened by the death of Charles J. Patterson, Bay Area business, civic, and community leader. A highly decorated soldier in World War II, Mr. Patterson chose to work for peace and understanding without violence through a lifetime association with the Unitarian Universalist Association and the Encampment for Citizenship. He was a former staff member, a recent board member, and a frequent keynote speaker at Encampment events. Charles Patterson is the father of Tracy Patterson, an Encampment alumna and former director of the summer program. Memorial services will be held at First Unitarian Churches of Oakland and San Francisco. Our deepest sympathy to Tracy and his wife, Dorothy.

I EARLY PHILANTHROPIC INFLUENCES

[Interview 1: May 8, 1991]##[1]

African Fellowship and the Peace Corps

Patterson: I can remember, at least at the time, I thought it was a vital choice which would determine which way I was going. It sort of precluded some things and there was also great anticipation.

I don't know how much you know about my career with something called the Institute for Current World Affairs or the fact that I got a [University of California] regents grant to go off and study in Europe and Africa for three years.

Morris: Yes.

Patterson: This is relevant to the questions on your outline.

Morris: I'll just go ahead and turn on my tape recorder.

Patterson: All right. That's fine.

I will want to come back to the institute because that is very relevant. We'll talk about my background and choices and philanthropic things.

But just to answer that question then, the Institute of Current World Affairs picks Fellows. It was founded by the Crane Foundation, the plumbing people. And many years ago they decided that there weren't enough Americans who knew enough

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[1]This symbol indicates the beginning of a new tape or tape segment. For guide to tapes, see the page following transcript.

about some of the more exotic, far-flung places of the earth. What they had in mind for Fellows of the Institute of Current World Affairs was sending somebody to some of these places Americans didn't know a lot about, to live there, to learn about the place and its people, and to write about it. The sole obligation was to turn out a monthly newsletter about what was happening in the part of the world that the Fellow was working in. The big decisions were to choose the Fellow and to choose the place.

One of the classic Fellows is a man named John Hazard who went off to study law in the Soviet Union after World War I. And, of course, over the years he became a legal scholar and an expert on life in the Soviet Union. Then there is another one that comes to mind as sort of a classic example, Professor Ned Munger of Cal Tech [California Institute of Technology], who went off to South Africa and spent some years as a Fellow there.

I was the first black Fellow chosen and I went off to Africa, where I established a lot of connections. After coming out of Africa, I was going to do some writing at the Afro-Asian Center at Cambridge. While I was winding up my fellowship and figuring out what to do next, I was offered a job as an assistant professor of sociology at Michigan State University. They even flew me over from Cambridge to interview.

What I was doing at Cambridge was trying to finish off my doctoral dissertation.

Morris: Sure.

Patterson: That's what I was working on as a part of the fellowship. The dissertation was not a requirement of the fellowship, but Fellows could do dissertations if they wanted to. [chuckles] So I decided not to take the job at Michigan State, thinking there was something else that I might rather do.

What I eventually wound up doing was becoming Deputy Director for the African Region of the Peace Corps. And so the choice then to teach and to go into the academic setting or to go into this activist, still-young Peace Corps was the one, I think, that took me away from the dissertation for the rest of my life, in a sense.

Morris: And out of the academic world?

Patterson: Never really having ever gotten fully into it except for the study.

Well, maybe we should go back further. I'll tell you what, I was going to give you this because I think you found out a lot of stuff about me. It's a chronological sort of thing.[1]

Morris: I'm delighted to see it.

Patterson: I was looking at what you would find on the outline you sent. I said, "Boy have I been busy!" [chuckles] Then I got to thinking about the philanthropic thread and there is a large one through everything that's on that chronology.

Cleveland Urban League; Encampment for Citizenship

Patterson: Let me just start this way, going way back. I went to Antioch College and, coming out of Antioch, the first job I took was essentially a job which was funded by philanthropic sources, i.e. the Urban League, the United Way, whatever they were calling it in those days; but the Cleveland Urban League, of course, came from philanthropic charitable organizations.

The first full-time job I had--now I had some previous kind of introductions to things supported by philanthropic people--I think that probably the first one was something called the Encampment for Citizenship which, for me, was one of the great breakthroughs in my life. It was a six-week seminar for young people between eighteen and twenty-three or something like that, or seventeen to twenty-three. Essentially founded by people from the Ethical Cultural Society in New York City.

At that time, they had the Fieldston School, which was their big high school, out in Riverdale [New York]. And the Fieldston School was the site of this summer encampment. The concept was, "Well, we've just gotten through this great encampment for war." A marvelous fellow named Algernon Black, who was a leader in the Ethical Culture Society had this idea that we had this great war encampment to beat the Fascists and fight for freedom, and now what was necessary was something which would be an encampment for peace. An encampment to teach young citizens about war and peace and the issues of the day.

So that was even before Antioch and before the Urban League. I'm realizing that because I got a fellowship to go to

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[1]See Mr. Patterson's vita in the front of the volume.

the encampment, that was my first piece of personal [laughter] income, as it were, from the field of philanthropy.

II FORMATIVE EFFECTS OF RACE

Growing Up in Fort Wayne, Indiana: Importance of Home, Church, and School

Morris: Were these kinds of concerns part of your growing up? Were your parents concerned about what human beings did for their fellow man and that sort of thing?

Patterson: Well, not in that sense. The formative thing for me, I think, was race and, of course having grown up in a time when lynchings were quite common. You used to open the newspaper every weekend--the black newspaper--and every week there were pictures of lynching. In my home town, Fort Wayne, Indiana, we had to sit in the balconies of the movies. We couldn't eat at the lunch counters or eat at the restaurants.

We had integrated schools, but I think that was in Fort Wayne only because there weren't enough blacks to have separate schools. Because the major cities in Indiana--Evansville, Indianapolis and Gary--all had segregated schools.

Morris: Was Fort Wayne an industrial town?

Patterson: Yes. GE [General Electric Co.] was big there and International Harvester. International Harvester was where my father, Archie Patterson, Sr., worked. His life had been full of prejudice and discrimination. He was a trained mechanic and [yet] he worked as a janitor. So I grew up in this terrible awareness of great prejudice and discrimination against--well, I think in those days we were calling ourselves Negroes. That's a story in itself, the evolution from colored to Negro to black to African American.

It was probably because of that awareness, that terrible awareness of being perceived as racially inferior, that my sensitivities were sharpened, because I did go to an integrated school.

Morris: Were there a large number of black boys and girls in school with you?

Patterson: Not really a large number, because the population of the city at that time was a hundred thousand or ninety thousand people, something like that, back in those years. There were only, at the height, about four or five thousand blacks in the city.

I was also very much involved in a black church, which is another story: the African Methodist Episcopal Church. Those values meant an awful lot to me, you know, Christian values of helping and looking out for people. Early, of course, I was concerned about things like sin and damnation and stuff like that, but the thing that stuck years later, of course, was the whole Christian notion of ethics and helping other people.

Always loved, and still do, that marvelous (I think it's Matthew or something) the story of the Good Samaritan.[1] Stuff like that stuck with me. There's that marvelous verse--I don't know where it was from--when Jesus is saying, "For I was hungry and you gave me meat...I was a stranger and you took me in."[2] It's great. I think it's a great verse. Then somebody says, "Lord, when saw we thee hungry and fed thee?" Well, you know, when you did that for somebody who was in trouble--"unto one of the least of these my brethren..." and so forth.

So that stuck very early in my life as a solid, dedicated Christian. I loved going to church. My family was, as I say, African Methodist Episcopal. We went to church on Sunday and we stayed. Sunday school at nine o'clock. Then church all the way through. Then maybe go home for dinner at about two, two-thirty in the afternoon. Then about four-thirty be back for Young Peoples Christian Endeavor League in the evening.

Morris: Wonderful.

Patterson: Of course, we grew up in a black community that was impoverished and was a Jim Crow community. We went to non-Jim

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[1] Luke 10:29-37.

[2] Matthew 25: 35-37.

Crow schools, but I remember being very aware of discrimination and prejudice on the part of the teachers.

Morris: Was it your family's urging that led you to think of going to college or was there a counselor or anything like that?

Patterson: No, nothing like that. What happened on that I think was that my grandfather, who had fled from Alabama ahead of a lynch mob, had set great store, if I may use that expression, by education. He had been known as Professor Johnson down in Alabama in this little town. He had been a teacher. I must say that I knew that, but I don't think that it had a great deal of impact on me.

I think what had an impact on me was for some reason, somehow or other--I don't quite understand--I took to school. One of the things that characterized much of my early life in grade school, junior high school, and in high school was a separation out from the black kids that I knew in church and in Sunday school, and was very close to, and the community that I grew up with. I found myself [feeling] quite often [that] I was some sort of deviation because I really got into school work.

Morris: The other boys thought you shouldn't like school?

Patterson: We were just boys and girls, but it wasn't just that they didn't think it, they just didn't--I used the expression--take to it. They didn't take to it. I took to it. I think possibly one of the things was that I was encouraged by a couple of teachers. At least, I remember one teacher in the sixth grade who was very encouraging. Some other teachers weren't because I thought that they had very negative attitudes toward us black kids.

Morris: Did they put down the black kids?

Patterson: Well, there was a lot of that. We were unwelcome in the school because the school was built in a predominantly white neighborhood. Our--the black--neighborhood was close by. My mother, Lena Rivers Patterson, told tales of how they tried to discourage us from going to that school because it was supposed to be for that white neighborhood. But there was no other school, so that's why we ended up going there.

There were a lot of things. We were just not welcome and we knew it. People didn't spit in your face or call you Nigger or stuff like that. The atmosphere was unwholesome. I can't

talk about this too much, because I'm trying not to get too personal.

The Sense that Something is Wrong

Patterson: So I found myself in a very marginal position early in life. Marginal because of my interest in school, and marginal because the kids in my community where I spent so much time were less interested in school. Marginal because I was not a part of the white student groups, the mainstream. Marginal because I loved the black church.

I think the epitome of that experience--I still remember this--I was in a math class. I was in the sixth grade, which was taught by the principal. Looking back now, I know he was quite a bigot--Really! Years later I said, "Oh, that's what it was!" [laughter]

Now I know what he was. So he taught mathematics. I was never very good in mathematics, but I could pass. Passing was seventy; so I got a seventy. And he divided up the class: the kids with the high scores were going to teach the kids with the lower scores. Well, he had all the white kids with the higher scores teaching the other white kids, and I had all the black kids because I had made seventy. I knew that seventy was not the kind of level at which he was picking the other students.

Morris: It was not as high a score as they had?

Patterson: Eighties and the nineties was what the others had. Me with my seventy, I guess in some political terms some folks might have said I was affirmative-actioned. The way some people look at affirmative action nowadays. [laugher]

I just mention that because you can see these early nuances about a sense of wrong. Growing up with this great awareness that there was something quite wrong, and the religious principles that preached brotherhood and doing right by people, and with some awfully decent people like my mother and my grandfather, I guess I developed this notion, "Something needs to be done about all of this."

I [dealt with a lot of this by being] very active in high school.

Morris: Sports?

Patterson: No. No. The Latin Club, the French Club. I was president of the Latin Club and French Club. News editor of the school paper.

Morris: Good for you!

Patterson: And on Sunday I was very much a part of going to church.

But the way, I think, that I was dealing with this not belonging thing and [went about] being a part of the school, since the black kids didn't seem to have the same interest in school that I did, is I got [into the top academic group]. They call it tracking nowadays, I guess, but there was "X", "Y", and "Z" section. So I was in the "X." That was the top, "X." So I wound up a lonely black kid in the "X" section. In spite of my experience in junior high school, I seem to have made the kind of scholarship record where I was on the "X" track as opposed to the "Y" or the "Z."

Morris: Languages worked better than math for you?

Patterson: Well, and social studies and history. I loved to read. I think if there was one salvation, it was reading, thinking back. Here again, talking about philanthropic things: libraries, of course, are very much so.

One of the great discoveries in my life was reading and access to libraries. Out in this poor neighborhood of ours, the library truck used to come every Saturday. I would be there and I would get about five or six books. I would read them all before the next Saturday. [chuckles] I can still remember the books were bound in red and the identifying numbers and things were marked in gold.

Morris: On the back?

Patterson: On the back. Yes. Not only that, but the truck was a marvelous shiny apple-green.

Morris: How pretty.

Patterson: So you would see this apple-green library truck ringing the bells just like the--

Morris: Good Humor Man?

Patterson: The ice cream man ringing his bell and you would know that it was time to go and get some books. That library truck, I think, was one of the great influences on my life. I think

reading had a lot to do with this scholarship thing, the "X", "Y", "Z" thing. Anybody that likes to read, I suspect, is going to probably do all right in most school things. Now, numbers, that's another proposition.

World War II: Specialized Army Training

Morris: Did you have somebody you could talk to about these feelings, brothers and sisters or--?

Patterson: No. There was no one. I was never able to articulate some of these feelings until years later, after I had come out of the army, out of World War II. What World War II had done, of course, was--at least my personal experiences in the war--to emphasize again and again the wrongs. I was in a Jim Crow army.

Here again this separationist marginality cropped up.

Morris: Did you get drafted or did you enlist?

Patterson: Well, what happened was that in high school I took a test. It was for something called the Army Specialized Training Program. At that time I didn't realize what it was all about. All of us who were in the "X" group--the college prep group--were encouraged to take this ASTP examination. I guess it was some kind of IQ test.

At the time I took it, I didn't really understand what it was for. Then I was drafted. When I reported for duty--all Jim Crow barracks--I was again separated out from other black soldiers. Everybody else was going in one direction and the next thing I know, I was on a train by myself going to ASTP, The Army Specialized Training Program.

Literally what they were doing was sending all these bright kids with the proper IQs off to colleges all over the country. So, great, I'm going to college for the war!

Morris: Nothing military?

Patterson: Yes. Well, you know, we were in military units at the colleges, uniforms and all that. Most universities had an ASTP or a Navy V12 unit where soldiers and sailors were studying to be engineers, doctors, or foreign language and area specialists. Those were the programs, as I recall.

Well, I arrived at Fort Benning, Georgia, and I discovered that I'm one of four blacks out of a training company of 250. We all had to do our thirteen weeks basic training. If you got through basic training, then you would be assigned to a college. Someplace along the way, I knew that the four of us were going to be assigned to Howard University. I asked for foreign language and area studies, but they weren't giving blacks assignments like that.

So I figured, "Well, they're going to send me to engineering. I'm going to flunk the algebra and I'll just be back in the quartermaster corps." Which is where most blacks were. [chuckles]

Here again, this business of the racial experience as a sort of a definer of my attitudes and life jumped up to hit me in the face. Here I am, at a time when the army was completely Jim Crow, right? with three other black kids training in this 250-man white ASTP training company. It was like the Jim Crow school in Fort Wayne. There weren't enough black soldiers to set up a Jim Crow company, so we were semi-integrated.

There were two men waiting for this training cycle because the officers knew that there were two other blacks coming and they wanted us all to be together. So everybody else was in a platoon by alphabetical order. There were four platoons; and then you had the squads, all in alphabetical order: a, b, c, d. Then there was Carr, Green, Patterson, and Washington [laughs] all in the same twelve-man squad. Of course, there were double bunks, so we each of us had a double bunk to himself.

We had been advised as we came in--I still remember the first sergeant, who was from Florida, and the captain, who was from Georgia, who told me that if anybody gave us any trouble that we were supposed to let them know. "They weren't going to have that kind of crap." Army discipline worked in this case.

Morris: Really?

Patterson: Well, the trainees knew that this was an authoritarian setting. Interesting enough, it was the kind of setting in which one was able to fit very well. Mostly what you had were an overwhelming number of kids, young fellows from the North, many of whom had gone to integrated schools. And many others from places like South Dakota who had never seen any blacks. They really outnumbered the soldiers from the South. So in that training session, even though the army had Jim-Crowed us into this single squad, it was clear to me that it might not have been

necessary because in this setting it wouldn't have been a problem.

Morris: Because nobody had that much experience with a mixed group?

Patterson: That's right. And also because, being in the army, there was the same lesson that the military learned years later, that the way you integrate is that you have discipline and you take orders. Essentially, that's what happened. They put us in there and they made sure that nobody was going to give us a hard time. So nobody ever gave us a hard time.

But then things got bad in Europe. They wiped out most of the ASTP programs except for those people who were well on their way to being doctors or engineers, already in their third or fourth year. The rest of us got sent to the infantry. So I never even got to Howard to study engineering because they broke up the program and the four of us were sent to Arizona.

Morris: They needed you for combat?

Patterson: Well, that's interesting too because there were no black units in combat at that time. There was a black division out at Fort Huachaca, Arizona, a famous division that had fought well in World War I, the 92d Division.[1]

From reading the black newspapers, I knew that getting blacks in combat was a big hassle during World War II. We wound up in the 92d Division, whereas I thought we might wind up in the air corps since we were "so bright." Looking down our noses, I guess, at the infantry. We knew that our educational level was higher than any number of blacks. We thought we would probably end up in something like the quartermaster corps and rise to the top real quick because we were so bright. Didn't happen. They sent us to this Jim Crow infantry like they sent everybody to the infantry.

Morris: Oh, dear.

Patterson: So I went overseas. In the Jim Crow infantry, I was a rifleman. I did a lot of shooting and killing and hand-grenade throwing. I got a Silver Star, a Bronze Star, and a Purple Heart doing that, all between the age of nineteen and twenty. One year.

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[1] For additional discussion of the 92d Division, see oral history with Ivan Houston, recorded by the Oral History Program, University of California at Los Angeles.

Morris: Combat was not really all that great of an experience?

Patterson: No, it was not, but I was especially sour because of the Jim Crow aspect of it. This all-Jim Crow division. And, of course, you could see it was a throwback. It was again an experience for me in inequality. Coming back to my attitude, philanthropic and so forth, it was, once again, a very clear exercise and personal experience in inequality and injustice.

Morris: Did you feel the Jim Crow unit got sent into tougher combat situations than the other military units?

Patterson: No. Two things happened in that respect. Number one: the officers were all white. All the senior officers were white. They had some black line officers, lieutenants and captains, but all the majors, and the generals, and colonels and the lieutenant colonels almost without exception were white. So you had a kind of plantation troop here. [chuckles] A 15,000-man infantry regiment officered by white officers who we all suspected were assigned to black troops because others didn't think they were the best officers in the first place. We had that kind of thinking about our white officers.

The other thing, of course, was we didn't have very good morale because, here again, the mix was so uneven. I still remember there were kids off of a Mississippi backwoods farm, and at the other level me and my colleagues who were bound for college in the ASTP program. I still remember the [black] boys off the farm that didn't know what the hell they were doing there. I guess later I broadened my view enough to realize a lot of young white kids off the farm also didn't know what the hell they were doing.

The whole thing was Jim Crow, Jim Crow, Jim Crow, Jim Crow. It was looked upon as inferior and we acted and behaved as though it were. And there was a lot of talk by white officers about us not being able to carry out our missions. Although we had a lot of people killed and did some heroic things.

So that was another burden: this sense of injustice, of being Jim Crowed in this war against injustice. I was very conscious of that and so were my companions.

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Patterson: [While I was in the army, I learned a lot about] right and wrong, which I think [of when I think of some of the] choices I made. But how wrong [being in the army] was for [some of these

guys]. I remember Elmer Collins. He would talk about his mule. I thought he was kidding. His mule and his girl. And he showed me his pictures. Then I realized he was deadly serious.

I still remember, he stuck his head up over a wall. I told him not to stick his head up because that was a German machine gun on the other side. He got a bullet right through the head. Somehow that has always stuck with me, this sense of injustice for Elmer Collins and maybe some others. That's what I came out [of the service feeling].

Awareness of Jews and Hispanics

Patterson: Also, I began to, more than I think I ever had in our country, began to identify with some of the terrible things that were happening to the Italians. You know, the bombings and the raids and the hungry people. I was beginning to at least learn something about Mussolini.

This overwhelming sense of the rights and the wrong. The wrongs in the world needed righting. I got that early some place along the line. Although I never could have articulated it in that way. [With my experience of] church ethics and then the war thing, I was beginning to find out a lot more about wrongs. Interestingly enough, I didn't know that much about Hitler until they started showing those movies--Why We Fight.

Morris: In training?

Patterson: Yes.

Morris: You got movies then about Hitler, but you hadn't thought much about what he represented?

Patterson: That's right. The army did a series called Why We Fight. In fact, you can still see it on Bravo, one of those channels. I turned it on. I said, "Good lord, I remember that. I saw that when I was in basic training." Why We Fight. Essentially, they were propaganda films about the terrible things the Nazis did. But I say, once again, I had not been very much aware of that.

Let me mention something else which I think is quite relevant too. I never was particularly aware of Jews. I mention that because as we keep on talking here, I'll come back to that as a relevant factor in my own attitude of

understanding and growth about injustice and philanthropy and a few other things.

We used to drive to church every Sunday. We always passed this church which never seemed to be open on Sunday. [chuckles] I can remember asking, "Why is that church never opened on Sunday?" Then, later, I understood there were synagogues.

Morris: Their sabbath was Saturday.

Patterson: In addition to that, of course, I realized later on that there had been three of us who seemed to be a little bit marginal in this "X" section in high school. Then I realized that one girl was Jewish. The other one was named Gonzales, and she was Hispanic. The three of us never got together, but I was very much aware, even in those days, that there was something different about us.

Morris: All three of you were different in some ways from the rest of your classmates?

Patterson: They were different in some ways. I remember Rose Ochstein. Rose was out on [Jewish] holidays and things and somehow never quite seemed to be of a part with the other white students. I never realized until much later that that's what the critical difference was.

Role Models; Thoughts of Becoming a Minister

Patterson: Anyway, I came out of the war having been wounded and feeling very strongly about injustice. So my first impulse in terms of wanting to do good, as it were--Remember my religious background?--I thought I'd like to be a minister. You were talking earlier about who did I talk to about [these feelings]. So the question is, how do you figure out how you're going to do good. I mean who are your role models?

Morris: How do you figure out what you're going to do with your life, anyhow, as a young fellow?

Patterson: The only person in my life that I thought was a fit role model was the black minister. This is important. It never occurred to me that I could be a teacher. All my teachers were white. It never occurred to me to think in terms of [being a teacher.]

Morris: Even though your granddad had been a teacher?

Patterson: Well, yes. Somehow that hadn't come through as a real. In my mind he wasn't a real teacher. I don't know how else to put it, but that's the way I saw it. He wasn't a real teacher.

So, given my strong feelings about church, given my religious ethics, given my impulse to do some good in the world--be a minister. So I came home firmly convinced that that's what I wanted to do.

Morris: What did your mom and dad think of that?

Patterson: Well, my dad, I never talked to about things like this, but my mother was very enthusiastic. After all, church was her thing. She was the superintendent of the Sunday school. She sang in the choir. I was secretary of the Sunday school under her and she and I sang in the choir together, what they called the Gospel choir in our church. Church not only being fun, it also had this other element of sharing something rather unique with your mother. After all, my three brothers and my sister didn't sing in the choir with our mother, but I did. [chuckles]

White Ethnic Neighbors in Fort Wayne; Illness as a Crime

Morris: Were you the eldest or the middle?

Patterson: Yes, I was in the middle. Two brothers, Archie and Philip, were older. And a brother Francis and sister, Jacqueline, were younger.

The other thing too--underscoring the sense of injustice--I was very much aware that we had a poor neighborhood. We didn't have inside sewerage. We didn't have inside water. We grew up with outhouses. As a kid, that's where we went.

Morris: In a city the size of Fort Wayne?

Patterson: In a city the size of Fort Wayne.

Morris: In the 1930s?

Patterson: In the thirties and right into the forties. We lived on the outskirts--we were in Fort Wayne, but sort of on the outskirts. We lived in a community which was called the Rolling Mill District. We always liked to call it Westfield. There was a

fiery black rolling mill that looked like it should have been in Gary [Indiana], but somehow it had arrived at Fort Wayne. The rolling mill had recruited blacks out of the South as well as immigrants from Europe, Hungarians, Rumanians to work in the mills.

Morris: Steel mills?

Patterson: Steel mills, yes.

Morris: What are called white ethnics?

Patterson: That's right. So, interestingly enough, the Rumanian and the Hungarian immigrants and their kids, they all settled close around the steel mill. The blacks who worked in the same steel mill had sort of settled around them. So that you had sort of half a concentric circle.

Morris: A circle and then another circle?

Patterson: Yes. Growing up, we all played together, fought together; but I knew they were strange because they were Catholics. What I knew about Catholics was nothing in those days.

Morris: How about their language?

Patterson: Well, we were fascinated by the fact that the old people spoke this language we couldn't understand. The people that my dad worked with at the mill, we saw them and they spoke English with an accent. We didn't think too much about it. But all the kids, they were like us. Our generation all spoke the language. We didn't do a lot of mixing, but we were all friends. As kids we all played together. We all went to the same school. Of course, as we got older and you got into dating stuff, we went this way and they went that way.

Interestingly enough, that same mill has undergone a series of transformations over the years. They make stainless steel now, updated technology and all that. Some of the children of the Rumanian and Hungarian immigrants still work there, the kids of some of my classmates, and my brother has been a foreman in that plant for, I guess, twenty-five years.

Morris: Really?

Patterson: The same plant my father worked in. Unions were nothing--again, talking about later--unions we knew nothing about. There was no union or anything like that.

Morris: Either for the Hungarians or for the blacks?

Patterson: Or the blacks. They have unions now, but in those days the union--. I assume that's one reason why, of course, they recruited from the South. They didn't have to worry about unions.

The neighborhood, as I say, was another constant source of living in a situation where there were things that were not right. A real sort of illness. My second brother, who was the second oldest, died at sixteen. He died of tuberculosis. Well, tuberculosis was all over the place. Lots of blacks and the ethnic immigrants or kids of the ethnics--that whole neighborhood was full of tuberculosis and people dying of tuberculosis.

There was crime too. It was nothing like walking crime streets today. The crime was much more individualized. People got killed and there were fights, but there were no gangs and drugs. There was bootlegging.

Premature death was another thing that one was very much aware of, growing up in that neighborhood. Here again, with my religious thing, I heard much talk about death. My brother dying of tuberculosis at such a young age is something [that stayed with me].

Morris: And you watched him?

Patterson: Yes. Three years. It took him three years. But I didn't associate that with this sense of things not being right, because I didn't know enough about tuberculosis, and how it grows in poverty areas, and how you need a decent environment and all the rest. All the things you find out about later. So at that time I didn't realize that [it was] just another something which was sensitizing me, as it were, to doing some good in the world. I don't know how else to put it.

III EDUCATION AND WORKING IN INTERGROUP RELATIONS

Indiana University and the YWCA Race Relations Committee

Morris: Antioch is a pretty progressive school.

Patterson: Oh, I'll tell you. Antioch was the great revelation.

Morris: How did you end up--

Patterson: Well, I came back from the war to Fort Wayne. I thought I wanted to be a minister. What happened was I started getting disillusioned because the minister at our church at that time was a very fundamentalist kind of preacher. He preached these great sermons about sin and hell. Previous ministers also gave these uplifting sermons, a great deal of uplifting. This was long before Martin Luther King, but a lot of black ministers do preach "do better", "let's get together", "improve your life" and all that.

So there was a strong streak of that in our church and in the ministers' sermons, as well a strong streak of Satan and the howling death, if you didn't do right. So we got us a sin-death-and-if-you-don't-do-right-go-to-hell man at the same time that I was contemplating going into the ministry. This man literally pushes me right out of those inclinations.

So I was in quite a fog about what to do. Here again, I didn't have any mentors. I had missed counseling. Nobody. I had good teachers in high school, but having gotten out of high school then gone into the army--

Morris: When you were demobilized didn't they tell you about the GI Bill and other military benefits?

Patterson: Oh, yes. I had that. Not only did I have the GI Bill, I had what they called Public Law 16 which was for disabled veterans. The benefits were even fuller: you had a course of study with a set goal for which the government was going to give you enough money so that you could reach that goal and be employable. As opposed to the more generalized GI Bill.

When I graduated from high school, I knew I wanted to go to college, but I had no idea if I was ever going to get to college when I went off to the army. When I came back, well, that's exactly what I did. The point about not having counseling, is that I didn't know what to do, where to go, what kind of institution is going to make some sense to me.

These were very important years for me. I started to go to what they called the Indiana University Extension Center which was in downtown Fort Wayne. I enrolled there on the GI Bill. I had set as my goal being a journalist. I don't know where I came up with that, other than that I had worked on the high school newspaper. I had had for the most part a positive experience with my white fellow students.

So I was going there and I was still spending a lot of time socializing with the people in the black community, in church and the neighborhood, but I was pulling away from church because of the religious conflict in my own breast. All this is relevant as to how I got to Antioch. I'm still thinking that I want to do something--by this time it's been refined to the notion that I'd like to spend my professional life trying to do something about discrimination against Negroes. I wanted to do--I used to tease myself--I wanted to save the race.

Morris: That is what young men are supposed to be doing.

Patterson: That was my great impulse. I don't know if it's philanthropic, but it certainly is a personal impulse based on personal experience, because I still want to "save the race."

Morris: Had you encountered the NAACP yet?

Patterson: No. Let me come to that because it's an interesting tale.

I didn't have the faintest idea how one went about this. Then, once again, I had no counseling. Somehow I knew that the YWCA was much more enlightened than YMCA. The only race relations committee in town was the one at the YWCA. I'm sure you would be willing to bet me that they were concerned women--[chuckles] who met at this little race relations committee at

the YWCA--which was one of the few non-Jim Crow places in town--for meetings and lunches and stuff. I still remember. I don't know how I found it, but I went there. Because, by this time, I'm vaguely flopping around, "Oh, what am I going to do?"

Morris: You're looking for things.

Patterson: I'm studying. I have this GI Bill and I'm studying. Well, by that time I said, "Well, sociology sounds like something which is relevant to--" So I was no longer talking about journalism, I was embarking on sociology because it looked to me to be the academic discipline that was most relevant if I was going to "save the race." I don't know how else to put that.

I arrived at this meeting. They were talking. A white man stood up and he started talking about, "What we need to do in Fort Wayne to do something about discrimination, and prejudice and Jim Crow," and so forth. He was saying, "What we need to do is get an Urban League here. We need to organize an NAACP." Well, I could have fallen through the floor. "Who is this white man talking stuff like that?" Here I am looking around trying to figure out how to make some sense out of what I want to do. And here is this guy talking about the kind of things that I want to do.

So naturally, after the meeting I went up to him and introduced myself. His name was Aaron Gilmartin and he was a Unitarian minister who had arrived in Fort Wayne while I was away in the army. I had never heard of Unitarians. [chuckles] I knew nothing about them. I knew a little about other religions growing up. Catholics were "cat-lickers" was about all we knew. All I knew was that Jews didn't have church on Sundays. Injustice in my mind was black. I didn't know about other people facing these problems.

New Friends and Horizons

Patterson: Gil really took me under his wing. We started meeting and I would be going to classes and then I would go out and drop by. The church was in a big, old house. The church auditorium was downstairs. He and his family lived upstairs. So I found my first counselor, my first--

Morris: Mentor?

Patterson: Mentor. Gil was very good. He started giving me things to read and we talked. Then he got busy organizing in Fort Wayne. He's talking with black groups. I think the first thing we did was to try to organize the NAACP.

Morris: There wasn't one in Fort Wayne?

Patterson: There wasn't one in town. So Aaron Gilmartin, this white Unitarian minister, organized and became president of the first NAACP in Fort Wayne, Indiana. He has the kind of knowledge, about how you get things done and how you tackle the kind of problems that I was concerned about, that I had never been privy to before.

Morris: Was he a lot older than you?

Patterson: He wasn't that much older. I think Gil is eighty now.

Morris: So he was close enough so that you could identify with him?

Patterson: He's sixteen years older. Yes.

He was a young man and, by that time, I was out of the army. I was twenty-one years old. So that means he was only about thirty-five, thirty-six years old. I really started spending a lot of time with him. In that process, I began complaining about Indiana [University], about what I was doing. I had spent one summer at the university campus at Bloomington. In those days, they had Jim Crow dormitories, and I made my unhappiness with Indiana University known to him. He was the one who started talking about Antioch. I had never heard of Antioch before.

Morris: Had he gone to Antioch?

Patterson: No, he hadn't. He knew about Antioch. Unitarians had some historical connection with Antioch. At one point when the school was about to go under, the church put up a lot of money to keep the college going. In the days of Horace Mann, they were major contributors. There was always a kind of Unitarian influence down there. So he knew about Antioch.

This Unitarian minister was just like nothing I had ever known of in Fort Wayne, Indiana. Here is somebody who has these philanthropic notions, at least in the sense of improving the lot of people and helping others. Here's a guy who's a minister who's doing the kind of thing that I was thinking about doing in my head.

In that same time, I would have to say, I was falling away from my old beliefs in the Trinity and other things. I did a "terrible thing." I read--one of the things that Indiana University did do for me--I read the Age of Reason for the first time. There is nothing like it. You're going through this metamorphosis anyway and questioning all of these things, and our then church minister has fouled your nest because he is such a lousy minister talking always about sin and hell. Then all of a sudden you read the Age of Reason. "Oh, that's what they're talking about?" [chuckles] Anyway--

Gil was good because he never pushed the religion. We never even talked about it. I would go out there. I was curious about what kind of religion turns out people like this, who care about people and who want to save black people, help black people? Gil came from New York. He had been very active in the Workers Defense League. I don't know if you have heard of that one or not. He was a socialist, dedicated socialist. In fact, his wife was the daughter of a famous socialist thinker, Bruno Lasky. Does that ring a bell with you?

He came out of this New York Unitarian-Jewish-socialist politics matrix. He took me by to see this other man that he thought I should meet, once he and I got to know each other. And I found another mentor, in Fort Wayne, Indiana. The person he took me to meet he had known in New York. This was a union organizer, a writer, and a former Communist. His name was Paul Jacobs. Paul Jacobs later wrote for the Reporter. He was a radical journalist. Paul had been based at Bear Field, a United States Air Force base at Fort Wayne. He had edited the base newspaper.

Morris: Did they know he was a Communist?

Patterson: Well, he was an "ex" by that time. Of course, in World War II we were still "in love with the Russians," so that kind of stuff wasn't so fearsome.

Morris: Was he officially a member of the Communist party?

Patterson: I must confess, I don't know. I do know that he identified himself in his autobiography as a Trotskyite. He talked about all of the internecine battles with great grief years later. How they used to argue about "the right course."

The point is--I mentioned earlier the Jews as being an element in my development of what's wrong or right, and how to fix it--here was Paul. My first shock was when Gil took me to their place. Paul was wearing civilian clothes. "This guy is

in the army and he is out of uniform?" That thought shows you where my head was. He lived off the base. He edited the base newspaper, which did get him into trouble. He also told some tales about getting into trouble because of his relationship with blacks that he put on his staff. That kind of problem.

The point is that now, from Fort Wayne Central High School, I suddenly have mentors who come out of what some people would call this radical, intellectual--

Morris: High intensity, New York--

Patterson: High intensity, New York atmosphere. And they take me under their wings. Jacobs and Gilmartin decided that Antioch is the place for me. [laughter]

Morris: That's wonderful.

Antioch College, 1947-1951

Patterson: So they literally sent me to Antioch. They helped me write my application. Some things--to this day I blush--I never read. He said, "They won't ask you." Jacobs said, "They won't ask you, but they'll be impressed if you say you read it." A couple of things I read later. One of them, that I learned to love at least the ending of, was You Can't Go Home Again. Thomas Wolfe found his way to me.

So I applied and was accepted at Antioch. That summer, before I went to Antioch, Aaron Gilmartin also introduced me to The Encampment for Citizenship. He had known Algernon Black in New York, who was on the staff of the first Encampment, in 1946. He was going to be on the staff in '47. He said, "It's a great place for you to go before you go off to Antioch."

In a very real sense this was my first exposure to philanthropic giving--because of what Gil did. He had met all these black leaders in Fort Wayne while he was getting the NAACP organized. I was impressed with how everybody really trusted him. He just cut through. No one ever challenged him about being white, that I knew about. (I'll have to ask him about that because he may have had experiences that we never talked about.)

He was "very highly thought of"--that's the great expression my grandfather had, "very highly thought of"--by the

black community. He took me around to some of these people who owned bars, restaurants, and other businesses and he collected the money for my scholarship to the Encampment for Citizenship.

Morris: "This is a bright, young man and we need some money so he can go."

Patterson: Yes. "This is a good thing you're doing." Of course, I knew these people, because I had been involved in the NAACP. I was around and being seen. Gil having charismatic qualities at that time and being seen as such an effective person, being seen as his protege gave me some creditability with people. So they came up with the money. I can still remember one guy, who ran a place called the Chocolate Bar. His name was Butch Smith. Everyone (in the black community) knew that he headed the numbers racket in town with the connivance of the police. It was easy for Butch to put up most of the money for my scholarship.

Morris: He figured he owed some money back to the community?

Patterson: Well, I don't know if he figured that or not. He figured it was worth doing. Gil was with "the NAACP" and he kind of liked me. I was back from the war and I was "a hero." So I did have some visibility too. My picture had been in the newspapers with General Mark Clark pinning a Silver Star on me for "gallantry in action."

Morris: Really? That's great. In the white papers?

Patterson: Yes.

Morris: Good. Good. Some progress was made.

Patterson: The front page of the morning newspaper. I still have that clipping some place around here.

So that's how I went to the Encampment and then to Antioch after that. I'll come back to this later because I followed the trail of Gilmartin and Paul Jacobs to northern California years later.

Morris: Really? They came out here?

Patterson: Yes. We all arrived in California about the same time. The Jacobses had come to Los Angeles. Aaron Gilmartin had been in Seattle. I had been in Cleveland. So we all three arrived in the Bay Area in about 1957. That same year. Jacobs had

decided to move to San Francisco and Gil had taken a job as a pastor at the Unitarian church in Walnut Creek.

Morris: Had you stayed in touch over the years?

Patterson: Not too much, but as soon as I knew I was coming to California, I got in touch with Paul and went down to visit him in Los Angeles. Paul is a critical factor insofar as some of the things that happened to me later and the kind of things I got myself involved in.

At Antioch, mostly I had a great time. Here again, I was still pursuing the notion of--still on my same route--sociology: Do something for the race. Mostly I was a radical while I was there. I developed this great affinity for New York, Jewish, intellectual friends, both male and female. [laughter] I don't know how else to put it. They have to edit that out these days. At Antioch those were my spiritual people--my running gang. There weren't very many blacks at Antioch. There were some who became well known later. Cory [Coretta] Scott King was there when I arrived. She had been recruited out of a small Alabama city.

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Patterson: Someone who later was the executive director at Stiles Hall [University of California, Berkeley, YMCA]--I can't remember his name, recruited her and her sister. They were very Christian types. So anyway Cory Scott King was a person who was later of some fame who was at Antioch when I was there.

Morris: Did you have much acquaintance with her on campus?

Patterson: We knew each other and we dated one time. [chuckles] That didn't go too far. She lived off campus and I was very much involved in on-campus life and activity. Particularly my newfound "spiritual gang." Other blacks at Antioch at that time included Eleanor Holmes Norton and Leon Higginbottom.

I found myself in situations free from Jim Crow both at the Encampment and at Antioch--Good Lord, I'm free for the first time, in terms of friends and social relationships--not from racial ignorance and prejudice.

There was a great deal of social ferment. Antioch students were boycotting barbers that didn't cut blacks' hair. They were very active in annoying the neighboring communities, Dayton and other small cities--primarily about Jim Crow practices and support for unions. I loved all that.

Morris: There was a strong student feeling there, in Antioch, for improving race relations?

Patterson: Oh, yes. That's funny because you know, you're right. In a very real sense, by going to Antioch, I dropped into a hotbed of "save the world." [laughter] I hope the transcriber knows I'm laughing. I'll put quotation marks around it. I'm very serious about that. These were people who really cared--gave a damn about things. I remember when we set up the Interracial Scholarship Fund. We were into progressive politics and wanted more minorities on campus. As I say, I got into radical politics.

Intellectually, I was never very much a radical, but I liked running around with the radical people. As far as I was concerned their basic ideas and the basic attitudes were the kind that I preferred to all the other crap that I had ever had to live with.

Morris: They were stimulating people and ideas?

Patterson: Yes. These were the first people that I was close to, a part of, outside my family. I think maybe it was my basically very strong conservative family life which held me back from going [too far left politically.] [chuckles] These were people who were readily identified as being opposed to and fighting against discrimination and racial hate, that's why I found myself very much at ease with them. The rest of their politics, I never could buy: socialism, the revolt of the masses, the progress of the Soviet Union, and so forth.

Morris: You took that with a grain of salt?

Patterson: Yes. "The only reason I like you is because you're enlightened on race." [chuckles] And I don't have to [like your politics.] But that was very important, because race was still pulling my string on attitudes. My racial experiences were "pulling my string" in what I thought I should do with my life, or the kinds of things I wanted to do, and what my attitude was toward the world.

The one thing that Antioch did, and also the Encampment, was to in a very real sense deliver me from what could have been a sense of hopelessness based on the Fort Wayne experience (except for Gilmartin, Jacobs, and the NAACP.) To be in a community that believed in the ethic of change and progression, that was what the Encampment was all about, how to save the world. That's what in a very real sense Antioch, with its

various academic requirements and attitudes, was also about: how to, as it were, improve this world that we're in.

So I'm still following my first--I'll call it for the lack of a better name--my prime directive. What was my prime directive as I grew up in Fort Wayne.

Co-op Jobs: Settlement House and Anti-Discrimination Project

Patterson: The jobs I had--the co-op jobs that Antioch sends its students out to do. That was a problem for me because you weren't always welcome on some jobs, even Antioch co-op jobs. I did wind up working in a settlement house, a setting where I had never been before. It was run by Episcopalian-Bostonian connections in a Polish Catholic neighborhood of Chicago. That was quite an experience, just being there.

The other job came about because Paul Jacobs had gone back to work in New York for the American Jewish Committee. He said, "Well, come to New York and we'll find you a job." Antioch let you do that on occasion--find your own job. Paul had me immersed in a very unique experience, once again, with saving-the-world overtones. Paul had arranged for me to work for a group which was opposing discrimination in the military.

Everybody thought that I was a prime candidate for the staff. After all, I had a Silver Star, Purple Heart, I had been in the military. What they didn't consider was that I was totally inexperienced in organization. Two groups were putting this effort together. One was the Fellowship of Reconciliation with that marvelous old man, A. J. Muste; a pacifist group. The other was CORE, the Congress of Racial Equality, at that time a heavily integrated operation. Bayard Rustin was very much involved in that. So was A. Philip Randolph. I'm dropping names all over the place, right?

Morris: You certainly came in contact with all the good folks.

Patterson: The CORE and FOR people had persuaded A. Philip Randolph to head up a group called the Committee Against Jim Crow in Military Service and Training. They had very little money and they needed somebody who would act as an executive and administrator. What I didn't know was that I was expected to raise money. I didn't know anything about doing that. The CORE offices and the Fellowship of Reconciliation were in the

same building. I realized I was in a different kind of "front."

Morris: This is practical sociology.

Patterson: Yes. The Fellowship of Reconciliation was opposed to military training, period. Their notion was that if you get the non-discrimination in the law then the universal military training legislation then being considered will fail. Years later I thought how unlikely it was to have been part of a front organization for pacifists.

Morris: That's wonderful.

Patterson: Paul was the one who made the arrangements. I lived with him and his wife in a place called Grandview-on-Hudson, right out of Nyack, New York. Come to think of it, that was the first time I was plunged into the business of fundraising which is so much an element of charitable and philanthropic endeavors.

Morris: Definitely. You learned on the job.

Patterson: Plunged right into it and had no knowledge or no understanding of what I was supposed to do. I loved being with Paul and Ruth--but it was a very unsatisfactory experience because I didn't know what I was doing. So that was my first Antioch co-op job.

For the Fellowship of Reconciliation and for the Congress of Racial Equality fundraising was a constant, a hard constant. You could see the same thing at the settlement house. Here again, you're looking for philanthropic funds.

CORE was quite different then from the way it evolved later. Jim Farmer was around and a very energetic man in those days. The CORE of those days was dominated by Bayard Rustin and nonviolence. I've often thought about that. This was the time of the first Journey of Reconciliation. Segregation had been declared an undue burden on interstate commerce. They were the ones who took the first freedom rides in 1949. Well, that was long before the other sit-ins occurred. I remember the blacks and whites that were beaten up, threatened and almost killed. That history seems to have gotten lost, because it's never talked about when people talk about the later freedom rides.

As you can see, I was in my element.

Morris: Oh, absolutely.

Patterson: I was beginning to understand how hard it was going to be to "save" anybody. It would take a lot of hard work and a lot of doing.

At that time, I also began to get more familiar with the Jewish organizations through Paul Jacobs and the American Jewish Committee. They had some better, growing understanding of that deep well, or river, of philanthropic involvement that's very much a part of the Jewish culture in this country. That was my first awareness of that. I had some awareness at Antioch. Some of the kids that I ran around with, they just dropped things in conversation about some things that their parents were doing.

So anyway, that's how I got to Antioch.

Cleveland Urban League, 1951-1957: Minority Job Development and Community Chest Contacts

Patterson: My first full-time job after Antioch was with the Urban League in Cleveland. I was at the Urban League from 1951 to 1957. While there, I went to Western Reserve University--it later became Case Western Reserve University--and worked on my master's in sociology.

Morris: While working full-time organizing?

Patterson: While working full-time at the Urban League. Yes. The Urban League was primarily fighting job discrimination. They called it a pilot program. I had a portfolio of qualified black people looking for jobs in non-traditional settings. Every day I was, with my little portfolio under my arm, going hammering on the doors of business and industry trying to sell--a different version of Willy Loman.

Morris: You were doing job placement, or job development?

Patterson: Actually, job development is what it was. What I was trying to do was to persuade. In fact, I remember some of the big companies' names now. That's kind of interesting because years later, all of that experience became relevant again when I became involved in the jobs program in the Private Industry Council.

For six years, that's what I did. I remember the General Motors plant and other big defense contractors. Initially, I

was concentrating on just trying to persuade people to do right. I started reading up about defense contract requirements. That, I decided, that was a much better weapon than Urban League-type persuasion. I think my biggest successes there were persuading the federal authorities to come in and take a look at some of these defense contractors. In some of them blacks were in lower level jobs and some they weren't even hiring blacks. I still remember; I still get mad about one--the GM Cadillac tank plant. It existed strictly on army contracts. Only jobs blacks had out there were janitors and very few of those.

Morris: By the mid-fifties the federal contracts had a requirement that you hire minorities?

Patterson: Yes. A lot of people didn't know about it. Nothing much had been done about it. I made that discovery. I think my biggest success at the Urban League was getting breakthroughs in three major defense contractors. The same ones I had been pleading with for two years before I discovered the contract compliance thing. It was a big deal because, after I did all my reports and we sent them off to Washington, next thing I know, a Washington delegation came out. I don't think they were that enthusiastic about it--I don't know how vigorously they went the course. But the very fact that we had managed to get a Washington delegation out to look at what the contractors were doing, that broke down immediately the more vicious abuse.

Morris: Congressional delegations?

Patterson: Defense department. There was Colonel This and there was Major That. The people who were supposed to, at that time, look after the contract compliance. There weren't any contract compliance people [in the local companies,] so we got the contract compliance people out [from Washington] and made some breakthroughs. That was my biggest success in the Urban League.

I must confess that I was impressed by these people because they did come out to Cleveland. They went through these plants, and things changed. The colonel, whoever he was, seemed to be all business. I felt good about that.

There were two things that were relevant to my developmental line, which I keep trying to stay with as much as possible. One was the fact that the Urban League was funded by-- What did they call it in those days? Community chest? Now the United Way.

Morris: Yes.

Patterson: Completely funded by community chest. Of course, finding out that out of my meager salary I was expected to [laughter]--

Morris: Contribute.

Patterson: I was expected to contribute. So that the Urban League could have, as an agency of the community, a hundred percent participation. I remember being not too happy about that because I was having a hell of a time making ends meet on the salary I was getting paid.

Morris: Had you married by then?

Patterson: Oh, no. No. I didn't get married until years later. I came here in 1957 and I didn't get married until 1963. So all during this time I'm doing the bachelor bit.

Morris: Footloose and fancy-free.

Patterson: And enjoying lots of dates. Not being able to afford them.

The point about the Urban League was this awareness of the importance of the community chest. This is when I first plunged into big, organized, professional philanthropy. We were going to the dinners and the fund-raising hoopla.

Morris: Did you have to help with the fundraising for the community chest in addition to kicking in yourself?

Patterson: No, I didn't do any of that. They had luncheons and dinners and you did show up. I remember a couple of things-- when they were talking about what the community chest did, I made some presentations to some groups about the work of the Urban League. It got me into trouble because I looked around at one of these dinners in one of these campaigns, and I saw all these big CEOs at this thing; they're doing all this good philanthropic work.

I said, "Shoot. These are the same people I've been trying to persuade to hire some blacks."

Morris: Oh, isn't that interesting?

Patterson: This is a kind of interesting lesson, because I went back to the office and I went down the list. Since I had met some of them, I start sending out letters to these senior people--as opposed to always get filed off on the personnel director--

saying, "Delighted to have met you." I picked about six. "Delighted to have met you at the community chest luncheon," or whatever it was. Expressing great appreciation for their support and wanted an opportunity to come by and talk about the work of the Urban League insofar as we might be useful in helping.

Morris: What a good idea.

Patterson: One man got teed off about it. Maybe that's too strong. Anyway, he wrote a letter to my executive director, a black man. He came to me, "Pat, Pat, what are you doing? What are you doing?" He was very upset about trying to take our Urban League business and connect it with their involvement in this community chest. I said, "Arnold, evidently they must have some principles. They subscribe to all this good stuff. I figured these would be just the people to help us make some breakthroughs."

Morris: It wasn't necessarily so.

Patterson: Only in one case, it was--the telephone company. Literally the fellow said, "I never thought about it." He had just never thought about it. He looked around and started to think. He called me in a couple of times. Then I really looked good to my executive because here was the CEO of the telephone company calling me in and we were talking about how we could further integrate and create more job opportunities. At that time I became--forgive the expression--his "fairhaired" boy. Not very fairhaired, but you know what I mean.

The other thing that got me into trouble was the unions, also big community chest contributors. Some of the same unions that I had become very much aware were barriers to letting blacks get into some of the skilled trades. So I used the same idea--I started writing them letters. "I would like to come and see you and so forth and so on."

It is interesting. I think, at least, I made two hits with the business community. But the unions? No. They didn't even want to talk to me. But there they were, sitting up there, the carpenters and the masons and the electricians, at the tables.

So this is another part of my introduction to this process of giving and why people give. The many, many dimensions to making contributions. What people get out of it. What they don't want you to mess with and that kind of thing.

I'm going to have to leave, but I would be glad to--

Morris: Can we make another date?

Patterson: Yes. I was going to say, because I look forward to continuing this as long as you want to. You have to watch me because I got a lot of talking that I could do. [chuckles] We can pick up about what happened in Cleveland, but then how I got out of Cleveland is very relevant. [chuckles]

Morris: Okay. Good. I've also been interested to read you did your dissertation research on African intellectuals. I would really like to hear about that.

Patterson: I'll tell you what. What I can do in that respect is dig up some of the newsletters I wrote, as I say, for the Institute of Current World Affairs. Many of them dealt with the African intelligentsia, the university professors and writers and people like that.

Even though I never finished that dissertation, I've got boxes of files that one of these days I'll turn over to somebody that may want to write the book. I think it's still worth writing.

Morris: You could always write it yourself. It would be a different book than it would have been then.

Patterson: Well, when I retire I'm planning on writing anyway. So, maybe I'll get to that.

IV COMING TO CALIFORNIA, 1957

San Francisco Council for Civic Unity Internship

Patterson: Anyway, how I got out of Cleveland, again, had an awful lot to do with foundations. It's funny. When I started reading your outline, I realized that an awful lot of moves in my life have been related to foundation giving, or educational giving, or charitable giving.

Morris: Right. Right. The better instincts of humanity.

Patterson: I started out to save the world and in the process, I guess, found myself a vocation and a career. What happened was that I got a foundation grant which took me out of Cleveland and brought me to San Francisco. I left Cleveland in 1957. The Fund for the Republic was still around in those days.

Morris: Oh, yes. That was a Ford Foundation spinoff?

Patterson: Right. Headed by Bob Hutchins, which is a name I will also come back to. The Fund for the Republic had given some money to the National Association of Intergroup Relations Officials. This was a group of people who had come together and organized. They worked in civil rights, which at that time was a professional field that was growing. There were more and more jobs in civil rights agencies, and FEPCs were coming into being. NAIRO had established some fellowships and it was such a grant that brought me to California.

Morris: Not as a student at Berkeley?

Patterson: Not as a student. That came much later. I came on this grant which was originally supposed to bring new people into the

field of intergroup relations. I had been at the Urban League about five years.

Among other things that had happened while I was studying at Western Reserve and also working for the Urban League, I became interested in other people who were working in these areas. Like the people running the Cleveland city FEPC, which was coming into being at that time. The Community Relations Service they called it. I had gotten to know some people in the Jewish Welfare Federation and the NAACP director. I sort of quarterbacked pulling together a group of us within the context of Western Reserve University.

There was a professor of sociology who was also quite interested in these things, whose name I can't remember. I asked him if we could meet at the university, so we could have a monthly meeting of this group to exchange information on what was happening in civil rights. Well, he leaped at the idea. So the group came into being.

Essentially, I think they decided it was time for me to leave the Urban League. Again, I guess, it was mentors looking after me. They helped to persuade someone to bend the rules and give me this NAIRO fellowship, in spite of the fact that I was already a "professional," on the basis that I'd be working in a different intergroup-relations setting. The fellowship was for the San Francisco Council for Civic Unity.

Morris: Really?

Patterson: That's another story. The more I think about this, I hope I can narrow this topic down.

Morris: That's okay; this is a wonderful network you're describing. That's Ed Howden?

Patterson: Yes. That's right. Ed was persuaded to hire me as an intern without an interview in Cleveland based on talking with these men that I had worked with. It turned out that he knew all the fellows who were in this little group that I had put together. They had told Ed, "Yes. This guy needs to find a new challenge," something like that.

Morris: He was looking for an intern?

Patterson: Yes. The Council for Civic Unity had the internship and they were looking for someone to fill it. Ed hadn't found anybody that he wanted. So he got himself a somewhat experienced

resident as opposed to an intern. [chuckles] The guys got me off on another step of my career. So I left Ohio.

Morris: Did that bring you in contact with Bill Roth?

Patterson: That's right. That's what I was going to say. That was a significant move because the people that I met at the San Francisco Council for Civic Unity, I would meet them in other settings over the years.

The big one, of course, was the San Francisco Foundation. At that time on the board was Dan Koshland. Dan Koshland was involved in the Council for Civic Unity, Bill Roth, Peter Haas. It was interesting because all three of them, at one point, served as chairmen of the foundation's distribution committee. So my first contact with them was--

Morris: Through the Council for Civic Unity.

Patterson: And also, I was going to say that this was the first major contact I had with the unique element of Jewish philanthropy.

World Airways Chief Ed Daly

[Interview 2: May 16, 1991]##

Morris: Many of the dates on your vita overlap. It looks as if you were doing two or three things at the same time.

Patterson: Never thought very much about it. While you're in the middle of it, you don't think about it. A lot of that was during the World Airways period. One of my responsibilities was public affairs. The chairman had a very strong notion about helping and philanthropy.

Morris: Ed Daly?

Patterson: Ed Daly. Yes. Very strong. Very strong. I don't know where he got it from. He came out of the South Side of Chicago. His father was a firefighter.

Ed had this notion of helping people. As he put it, my job was to present the best corporate face outside the company

in being sensitive to that there were people who needed help and there were organizations that needed support.

Morris: Did that have anything to do with how Ed Daly happened to set up World Airways in Oakland?

Patterson: No. My impression was the business opportunity was there and it happened to be in Oakland. Frankly, my own feeling is that his sense of giving and philanthropy developed along with being able to do it. This went with the success of the company, having money, people asking for things, spending time with other business types. But I still think there was something in his early background--growing up on the South Side of Chicago, perhaps--had something that inclined him to philanthropic giving.

Morris: Some businessmen accept that sense of responsibility for the community and others say, "My business is to meet the payroll and get production up."

Patterson: Ed had a very strong sense of identification with underdogs. I think that is a fair way to state it. He had this; I don't know if it was natural or what the life experience contributed to it, but there it was. I kept seeing it again and again. In addition to the kinds of public things he specifically encouraged and asked me or assigned me to do, he was always doing things on the quiet. More like helping individuals as opposed to giving to organizations and programs. There is a long list of people in trouble he tried to help and did help. Mostly by giving--

Morris: I would like to get back to that, but before then let's talk a little bit more about your early connections with California. In addition to the Council for Civic Unity, you were at the Center for the Study of Democratic Institutions. That was right at its beginning too, wasn't it? '58 to '68 is what you list on your vita.

Patterson: That's right, it was in the earlier years. In fact, I would describe it as in its flourishing time, in the really good years for the Center.

Morris: When Robert Hutchins was there?

Patterson: Right. It was his creation.

City Fair Employment Practices Commission

Patterson: Well, let me talk about the San Francisco Council for Civic Unity first because that helps me to think in chronological terms. It was the Council for Civic Unity that brought me to San Francisco. I talked about Ed Howden and my colleagues in Cleveland who encouraged me to do that and gave Ed the kind of references that had him bring me to this internship sight unseen.

Morris: There weren't any bright young black men in the San Francisco Area who might have filled that spot?

Patterson: Well, I have to say this, I don't really know what kind of a loop Ed Howden had thrown. These internships were given to particular agencies. The Fund for the Republic gave the money to the National Association for Intergroup Relations Officials who, in turn, selected the agencies who would have the interns. Our local group was an affiliate of NAIRO, as we called it. We had the information on the agencies that had internships. I remember that the Cleveland Jewish Federation had one. I've forgotten the others, but the Council for Civic Unity was on the list.

I applied on my own. I had been encouraged to apply by my Cleveland colleagues. I had written Ed Howden about my interest in the fellowship. I gathered, as we talked later, that he had been looking at a number of people. He decided, based on what he could see in my application, that I was worth considering. He called, and we had this long, long conversation. Then, as I recall, I wrote a detailed letter as to what I was aspiring do. Which, he told me later, was very instrumental in his decision to take me without the interview out here. The final thing, he did talk to my colleagues in the NAIRO group, whom he knew.

On the basis of that, he asked me to come and take the internship. As I say, there were some reservations as to whether, given my five or six years that I had been at the Urban League, I was really an "intern." Then the argument was that this represented an opportunity to broaden my involvement in the field. With the Urban League I was working exclusively on job discrimination; I had been devoting my time, essentially, to discrimination against blacks. The Council for Civic Unity had a broader base and was also interested in housing legislation and other aspects of civil rights. There was a solid argument for taking somebody who would grow a

little bit in these directions. Of course, Ed said he was accused of sneaking himself a new staff member [laughter] through the internship program. So anyway, that was how I came to San Francisco. Ed and I have remained good friends over the years.

There were a number of impressions that still linger with me. This was my first real strong contact with--How should I put it?--people who were actually donors. Because with the Urban League, of course, you didn't deal directly with them. You're part of the community chest. You saw donors maybe at--and a lot of other people--the dinners and all the money-raising sessions. I was impressed when I got to the Council for Civic Unity when I discovered that on the board were people like Bill Roth, Peter Haas, Dan Koshland. I'm trying to remember. I can't remember some of the others, but there were two things--

Terry Francois was on that board. That was before he was on the board of supervisors. Terry was a very active black attorney and was probably the premiere civil rights person in San Francisco at that time. He was involved with the NAACP at the same time.

I'm trying to remember some other names.

Morris: Clarence Heller?

Patterson: Clary was not with the council at that time. Earl Raab. Earl wasn't on the board, but his agency was right around the corner. So Eugene Block and Earl Raab were very much colleagues.

Morris: The ACLU?

Patterson: Not the ACLU. It was the Jewish Community Relations Council. They were much more involved in civil-rights legislation and programs. I remember Eugene Block and Earl Raab as thoughtful, dedicated professionals.

Back to the Council for Civic Unity. There had been whites on the board of the Urban League, but as I remember now, they were not "people at the senior executive levels in companies." They tended to be personnel directors. Their companies contributed to the United Crusade. So you had some people from the middle ranks of management who served on the board and were not too "influential."

So I was quite impressed when I arrived at the Council for Civic Unity to see this was an organization which had what we would call some very heavy hitters in terms of their access to funds, authority, economic power, and community influence. As I say, Bill Roth, Dan Koshland, and Peter all were very heavily involved in the Council for Civic Unity.

Morris: They did more than just make a generous contribution? They were part of this--

Patterson: Oh, they were on the board. They served on committees. They were very active. I remember seeing them quite often at the Council for Civic Unity offices on committees, and undertaking assignments, and raising funds.

In fact, the Council for Civic Unity, as I remember, spearheaded the fight for a Fair Employment Practices Commission in San Francisco. That was early in the game.

Morris: A local one?

Patterson: Yes. This was before the state passed legislation.

Morris: That was in 1959, but it took better than ten years to get it passed. Same period?

Patterson: Same period. So the Council for Civil Unity actually had been instrumental in getting a city FEPC. That was the biggest thing that happened while I was there. That was the biggest fight. There was no doubt in my mind that the kind of people who were on that council board had an awful lot to do with getting that done, like the Koshlands and Peter Haas and Bill Roth.

Morris: They had entree to supervisors and things of that sort?

Patterson: Not only that, I should put it a little stronger: to financial givers and people who--

Morris: Campaign givers as well?

Patterson: Yes. So I assume that there was that very heavy relationship between the political authority and people who were major donors. Anyway, they had the capacity to open doors and to get things done.

George Christopher was the mayor. San Francisco, as I realized then and as I still can feel even today, was a relatively tight philanthropic town in the sense--when I say

tight, not in terms of being tight about giving--but everybody knows who gives and who doesn't. Also, I got the impression (this is looking back) you not only knew who gave, but had an idea of what they gave for. This was confirmed during the years I spent in my World Airways public affairs relationship with the city.

I was impressed, as I had been many years ago when I first heard Aaron Gilmartin, the Unitarian minister, standing up at a YWCA meeting, to find, here again, there were some philanthropic and enlightened white male leaders in the community who were eager, anxious, and willing to get in there and do this.

Morris: Tighter than in Cleveland? Because Cleveland also had an outstanding reputation as a philanthropic community.

Patterson: Well, I couldn't say that because what I'm saying is that at the level I was operating with the Urban League, I had no real entree into that kind of thing. It was in San Francisco that I became personally aware of the solid, identifiable, philanthropic-giving community. Although, thinking back to Cleveland, there were certain names that always were very heavily identified with the United Crusade giving, certain corporations--I remember certain corporations as opposed to individuals. Whereas in this San Francisco setting, my introduction was more to people. Only later did I begin to get some feel for what Matson shipping and Levi Straus company gave.

Morris: Was the sense that there was a real tension in San Francisco about minority employment? That there was a pull and haul between those who really didn't want more opportunity for minorities? Or was it more that it was an idea whose time had come?

Patterson: My feeling about that fight, as it were, was that the time had come I think that described it. I had the feeling that it was a matter of persuading people. People were leery. They weren't sure, or at least some weren't. But I don't remember any vigorous opposition. I became aware, also, that these were very pinnacle members of the chamber of commerce and organizations like that.

So my impression was that you had this unique thing where you had some leaders in the business community who, through the Council for Civic Unity and its efforts, arrived at the notion that an FEPC was a good thing and gradually were able to overcome whatever resistance or reservations there were. I

thought that convincing Mayor George Christopher was a remarkable accomplishment--convincing a conservative Republican like him that this was the right thing to do. I think George Christopher should justifiably take a bow because he did an awful lot to get that through.

Morris: Did you go and talk with the mayor?

Patterson: You asked earlier about how the board members worked. These dialogues went on between Ed Howden and the board, and he used, as it were, board members to do some of the talking and do some of the walking. This, I thought, was a very effective use of people who could open doors but also, who could be persuasive.

My part in that was producing papers and statistics and figures and providing status reports. Although most of that was done by Ed because this was the thing that he was devoting most of his attention to. I was impressed by his capacity to mobilize the members of the Council for Civic Unity board to really get in there and do some of the pushing and shoving. But I didn't do that myself.

As I say, I provided some staff support, but mostly I was in an observer capacity watching this thing get put together and work its way through. I was very impressed by the attitudes of the people who were on this board who were willing to do this. They were the kind of people who had this sense of doing some good; that were willing not only to bring money, but also to put their names and sign and do the things that had to be done. I was very impressed by that.

This also was the first I had heard about the San Francisco Foundation. At that time John May was close to Ed Howden. They were very instrumental in getting money. So there was a close affinity between the Council for Civic Unity and the San Francisco Foundation insofar as they were sharing a number of the same supporters.

Center for the Study of Democratic Institutions, 1957-1968

Morris: How did that then relate to the Center for the Study of Democratic Institutions?

Patterson: Well, only in the sense that the internship grant was for one year. At the end of that time, I had to decide whether I was going to go back to the Urban League in Cleveland, which I had

indicated. Interns didn't have to go back but they were encouraged--

Morris: They kept a job for you?

Patterson: Yes. So they called and wanted to know what my decision was because a new executive had come in, whom I knew very well. He wanted me to take over a different job. I had decided I liked San Francisco and I was going to stay. I didn't even do much checking around because I decided I was going to stay.

What had happened was that--back again to Paul Jacobs, the writer, radical, and so forth. Here's where the tale picks up again with him, you see. By that time, Paul and his wife, Ruth, had moved from Los Angeles to San Francisco. During that time his major activities were writing for the Reporter magazine and working for the Center for the Study of Democratic Institutions. We had picked up our old mentoring relationship. I was the mentee, and he was the mentor.

Gilmartin and Jacobs turning up here at the same time I did, it was very good for me. At that point, the Center for the Study of Democratic Institutions had set up the Santa Barbara think tank where Bob Hutchins was pursuing, as the stereotype was, the Socratic dialogue concept in talking about the great challenges to American democratic institutions.

He used to try to simplify that by saying, "Since great institutions like labor unions, great religious organizations, corporations--I've forgotten what other institutions--did not exist at the time that the Bill of Rights was created, what we're doing here is considering how these liberties and rights are being carried out within the corporate setting, within the trade union setting, within the political party setting and within the churches and other things--or are they?"

Morris: Fascinating.

Patterson: Bob Hutchins had set up this think tank down there and rounded up some very outstanding staff members. Probably the most impressive thing about it was a sort of dialogue where you had Bob Hutchins presiding over regular sessions. There were often special guests. They included people like Reinhold Niebuhr. Father John Courtenay Murray, McGeorge Bundy. There was quite a list of these high-powered people. In addition to these round-table discussions, on which they used to take notes and

put out reports, they also set up these five studies: religious organizations, labor unions, the corporation, the press, and political parties. Each had somebody who was administering that study. Then it had an advisory group of people who worked with that study. It was the Trade Union Study I worked for.

Clark Kerr, in addition to being president of the University of California [then] was a professor of industrial relations and also was very deeply involved in labor relations. So Clark was the chairman of the Trade Union Study. The formal title was "The Trade Union Study of the Center for the Study of Democratic Institutions." Paul Jacobs had been selected as the staff person to handle that particular study. There were other people who were administering the various other studies.

Harry Ashmore was the director of the Press Study. These studies evolved with some analytical effort, but they also evolved in terms of the interests of the particular people who had impressed Robert Hutchins.

The Trade Union Study was chaired by Clark Kerr, and Paul Jacobs was the administrator and staff director. Paul was an exception because the staff members for the other studies were all based at the center in Santa Barbara. Paul, in his rather interesting way, managed to persuade them that he could do it part-time, number one. Number two, that they didn't have to be in Santa Barbara, especially since Clark was over at the university. So the office was in Berkeley. Every now and then we would go down to the center.

Paul at that time essentially said, "I need somebody who's going to be my assistant." So I was hired. His title was administrator of the Trade Union Study. So I was hired as his assistant administrator. Subsequently also given a further title, research associate. That's what he offered me and that's what I took, as opposed to going back to Cleveland, Ohio, and the Urban League.

Here, for the first time, I was in a setting where grants were being given. All these studies had a budget. The Trade Union Study identified particular studies that were pertinent to an analysis of democratic process within the trade unions. They developed these ideas and considered who could do it. Even more than with Hutchins, these trade union studies

developed more the lines of who Clark knew or who Paul Jacobs knew. They were the people who were called in and out of their discussions, and studies were developed.

Morris: And made some decisions as to who got the grants?

Patterson: Then they were given grants. Out of that Trade Union Study there were four people, who either served on the advisor group, or got grants themselves wound up as Secretary of Labor. There was Willard Wirtz on the advisory committee. Arthur Goldberg, later a Supreme Court Justice, was on the advisory committee. Ray Marshall was given a grant to study the roles of blacks in the unions (I was assigned to stay in close touch with him on this effort).

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Patterson: So, Ray became Secretary of Labor. The fourth one was John Dunlop, who was not a member of the advisory council. He met with them occasionally, and was a grant recipient.

Morris: Were there any questions raised, either within or without the center at that point, about objectivity and standards for selecting grantees and things like that?

Patterson: No. Actually, in a very real sense, it was more of a collegial, academic-type operation. In all these areas the administrators and the people who were selected knew each other. Essentially, they went after the people that they knew were qualified. Sometimes some younger people who had projects reviewed grants. Joe Grodin, who was later a member of the [California] Supreme Court, was one of these.

Usually the people chosen were like Ray Marshall. Someone knew that Ray Marshall was a highly respected scholar. A white Southerner with this terrific interest in blacks and discrimination in trade unions. Paul knew who he was and so when the group considered this topic, that's who they went after.

I remember thinking and saying to Paul, I said, "Hey, don't you know any black person who can do this?" I didn't put it that way, but I raised that question because one of the things that I was impressed by--or maybe depressed by--was that there wasn't an awful lot of color in that high-powered intellectual atmosphere. It wasn't because people opposed it--in fact, their values were such that they would welcome this--but because this was a relatively cozy, collegial kind of operation. In all of these studies, including the Trade Union Study, the people who kept showing up were people who were already known.

Morris: It sounds like they tended to be Democrats.

Patterson: That's right. Liberal Democrats, enlightened Bob Hutchins types, you know; Clark Kerr. And full of good will. During this period I was very much aware on occasion of being the only black in this environment.

Morris: Did you feel like a token black?

Patterson: Oh, I never felt like a token because my relationship with Paul was one of being able to do what was required. He was a demanding task-master. It wasn't that I was token, but I did get the feeling that they were glad I was there as a kind of "expression of intent."

Morris: They could point to you.

Patterson: Yes. Whether they ever did point to me with pride or not, I always had this feeling that there was some satisfaction there. I was aware that I was not one of "the big guys." I was support staff--although I was welcome to sit in and participate in these grand discussions.

Morris: Where there others of color, Hispanic, or Asian, or, pardon the word, women?

Patterson: See, that's an interesting thing because these were some of the most "enlightened" people, but at that time no women. There were no Hispanics. I was the only black that I could see that was ever involved in this program. Not just the Trade Union Study, but in the whole Center for the Study of Democratic Institutions.

Morris: Who were the labor union people that were involved? Were there any?

Patterson: There were no blacks. I was always curious about that because in that respect, Paul had very strong connections, as I told you before about my work with the committee against Jim Crow in military training and service. So Paul knew A. Phillip Randolph and Bayard Rustin, all of whom were very active in the labor movement. Certainly, Bayard was very much was the kind of person whom I would have thought might have been invited into this kind of thing, but he wasn't. This is all looking back now.

Morris: It has been said that at that period in the fifties, the Ford Foundation was interested in providing funds for the expansion and development of universities in this country. The way you describe it, it kind of sounds like the center was another aspect of that.

Patterson: You have to keep in mind that the center was really a Bob Hutchins creation. He was the creator. He had received the money, and this is what he did with it as an intellectual, interested in freedom and democracy.

Morris: Great opportunities, yes?

Patterson: A person, I think, full of good instincts, but having no real ties or contacts within the more organized civil rights movement of the time. Looking back on it, all this concern about freedom and the Bill of Rights, it was more of a civil liberties concern and not very much emphasis put on civil rights concerns.

The other thing I remember about that time--I'll come back to this--was that this was not unusual. There had been a great deal of intellectual ferment and intellectual support especially by the sociologists and the social scientists. Race relations was a big study. By this time it was in the backwater. A lot of other theories and things were of academic and intellectual interest.

It was an interesting setting for me to be in, this Trade Union Study. Because in addition to the active labor types and

economists and lawyers like Bill Wirtz and some of the others, there were also two very important sociologists who were close friends of Paul's. One was Seymour Martin Lipset and the other was Philip Selznick. Both of them were teaching sociology at the University of California, you know, professors and authors of lots and lots of books and articles. Marty Lipset has been down at Stanford lately, at the Hoover Institution.

Morris: Great opportunity for a young man who's still developing his ideas.

Patterson: Yes. So I'm being exposed to all of this. Not only did I occasionally go down to sit in with the heavyweights around the center table, but also in our own study. There is a lot of achievement there. Philip Selznick, Martin Lipset, Willard Wirtz, Ray Marshall, it's an impressive list of people that were rounded up by Clark Kerr and Bob Hutchins and Paul Jacobs. So that's where I was for two years.

V DOCTORAL STUDIES AT BERKELEY, CAMBRIDGE, AND IN AFRICA, 1958-1964

On the Margin Between Cultures

Morris: How did you get from that into your own interest in leadership in the African countries?

Patterson: Well, it's very much related. What happened is that finding myself there in Berkeley--I'd moved over to Berkeley from San Francisco after the Civic Unity job finished, the internship had finished. I now find myself in this very high-powered academic atmosphere. So Paul--

Morris: By now you're back in the doctoral program?

Patterson: I had not been before. When I went to work for Paul, he said, "Hey, you can work part-time and you can do your Ph.D. studies." So that's when I started to work on the Ph.D.

Morris: It sounds really heavenly.

Patterson: Yes, it was a very unique opportunity. I was getting very well paid for three-fifths time, which left me ample time to do the Ph.D. studies. Also, of course, as a graduate student in sociology, I had a major leg up by having these first-name relationships with two senior people in the department, Philip Selznick and Marty Lipset and also, of course, being on a first name basis with the president of the university system. [Laughter] I have to say--

Morris: You were born under the right stars.

Patterson: --I'm very careful about the word token, because I resist it and because I don't think anybody deliberately went after me as

a token. But on the other hand, I was certain that Paul and everybody else around there were pleased to be, kind of, mentoring and having as a part of this a young black person. Which, I like to think, was because I had some capacities, but also essentially said, "Hey, we're doing the right thing." I don't know how to describe it.

Morris: Things are sort of beginning to happen by then. You've got the *Brown* versus *Board of Education* decision and you've got the NAACP beginning to speak up.

Patterson: The civil rights thing was still very much quiescent, at least in these circles that I was moving in, the center and the university.

Give you another idea--when I decided to go for the Ph.D., I was still on my race relations kick. I still wanted to devote my career to dealing with the problems that were being faced by blacks or Negroes, whichever term we were using in those days. That's what I wanted to do. That's when I discovered that, out of the greatest sociology department in the country--rated as the highest--there was nobody in that department that looked upon race relations as a specialty.

No one in the department had that as their high professional interest. They were interested in political parties, they were interested in social theories, interested in mass behavior. A lot of interest in social theory. Population.

This was kind of weird, I remember thinking, in light of the fact that sociology as an academic discipline had been critical in the development of race relations in this country, and these "great fathers" of sociology in the U.S. had written great tomes about race relations. One of the things that gave sociology its academic and its analytic force as a social science was the research that had been done about race. This had all faded away and now, here I was--I'd been encouraged to go back to college for the Ph.D., but there was no one who was going to be able to be my advisor on race relations.

Turns out there was one fellow who had come out of Chicago and who had some continuing interest. It was Herbert Blumer. He has died since that time. Herb's big interest was mass movement. He was the one who became my advisor. He knew an awful lot about race relations because at one point it had been his main area of interest, but he had moved more into mass behavior studies.

Then something else happened to underscore my interest in this subject. I had been impressed by some courses on the development of the intelligentsia and the concept of marginality--that word was popular then in philanthropic and academic grantmaking circles.

I began to focus around these two concepts. The idea of marginality because I began to understand that I fit some classical definition of marginality myself, insofar as by this time I was very much moving back and forth. Not even back and forth, but that most of my life activity was in this integrated setting, the job, the university and, having become a Unitarian, even at church. So I was leading this integrated kind of life and therefore making observations and having feelings which seemed to lend themselves very much to some of these sociological categories, particularly the concept of marginality.

Morris: Do you remember feeling that you were making a conscious move away from being a black person into sort of just "a" person?

Patterson: It wasn't so much that I was making a conscious, deliberate decision. This is just the way it was turning out. I think in a very real sense I had started down this line when I went to the Encampment for Citizenship and then when I went to Antioch. Then in a very real sense when I went to work for the Urban League, I was plunged very heavily back into the black community solely. My contacts with whites were primarily on trying to persuade or even confront them, either as the enemy or the people you're trying to persuade to "do the right thing."

I had some social relationships with whites because I did belong to the Unitarian church there, but still I was much more a part of the black community in my occupational life. Out of Antioch and back into the black community. Then out here and again much more finding myself falling in these integrated patterns because that's where the opportunities were opening up. So I think I would say I followed the opportunities, which kept taking me away from the black community.

Morris: How about when you were in the graduate program, were there other black students in the sociology department?

Patterson: There were two there about the same time I was. One was very much the academic sociologist, finished and became a professor. I think he's down at UC Santa Cruz. Maybe it's not Santa Cruz, Irvine or some place. He was not looking at sociology as "the" academic discipline which was going to help him go out and

serve blacks in the civil rights movement which was what I still had in mind.

Then there was another one who I think came along later after I finished my campus work. He was at Santa Cruz. That was Herman Blake. Interestingly enough, years later he left Santa Cruz. He's now president of a black college in Mississippi because he made this turn and decided to go back South.

I started thinking about what I would do as a dissertation. This is the way these things come together. As I say, I was impressed by this one class on intellectuals taught by Bennett Berger, and I arrived at the notion that--this is a marginal thing, a highly personal kind of thing--I said, "Well, if there is going to be "integration" in this country of black and white, you can get some indication as to how that integration is going to work if, as a sociologist, you do some sort of study of blacks who have led highly integrated lives in settings which are open to racial integration and in intellectual type settings, such as the academic world, the theater, writers, performing artists, what-have-you. So my notion was to do my dissertation by rounding up a whole list, a sample, of blacks who had led their lives in these settings and who, by definition, were marginal persons.

Morris: Could you define "marginal," please?

Patterson: Well, I did a paper on this, too. So, marginal in the sense that--it's a cliché almost--you've got one foot in one culture and the other foot in another culture.

Morris: Yes. Okay.

Patterson: And so you don't fully belong in either one. It's not just blacks and whites, but goes back many, many years to describe individuals moving from fairly stable, solid cultural, racial ethnicity and moving out of that and finding yourselves operating in a "wider" culture, or another culture, or even the dominant culture, as opposed to what might be your culture, but still subordinate.

The group that has been written mostly about when it comes to this kind of marginality has been the Jews, American Jews and their movement, as it were, from a solid, rigidly enforced, ghetto community to the openness of American society. Of course, in the process, always having to deal with cultural elements such as whether you bring your kids up in Hebrew school or whether you send them off to an old New England boarding school. All those very practical problems.

I was thinking in the case of American Negroes that their marginality, in a sense, was enforced because of their visibility. You could always be seen. Like my own experiences: I may be operating in this white setting, but I cannot merge into it because my skin color will always tell you that my ethnic group is not very much a part of this place.

Morris: I know that's what's said, but looking at it from the ninties and looking at the range of human beings that there are in the Bay Area, the range of skin color is amazing. You take some Northern Mediterranean peoples--if you're just looking at it as a matter of pigmentation.

Patterson: No. No. No. I'm only talking about pigmentation as an instant identifier. Because no matter what your pigment--if you talk about Negroes, blacks, blacks who are not black--still, you see, readily identifiable, as opposed to some Hispanics or Asians. Most blacks are readily identifiable.

Morris: Does the marginality idea, again thinking in terms of the Jewish community, mean that there's a possibility of leadership for blacks in the majority community, as there has come to be Jewish leadership in many fields?

Patterson: Well, I wasn't thinking of it in terms of leadership. I was thinking of it, primarily, in terms of individual lives. In American society, if you take a strict Jewish person, that person at some point can essentially say, "Well, I'm tired of being marginal." Maybe not that sharp. But theoretically say, "I don't want to be marginal any more. So I'm dropping all this Jewish stuff. I'm changing my name and I'm becoming a part of the mainstream." And you can do that because there's nothing physically that identifies that person as being Jewish.

Now, if you're black and you say, "Well, I'm dropping all this black stuff. I'm no longer a part of that culture," you can drop a lot of that stuff, but you cannot drop it completely because you're consistently identified as black no matter what you do. These are the kinds of things I'm talking about. And the same thing is true of Asians, and to a certain degree Hispanics, who move out of a particular cultural framework into the overall.

Of course, what's happening now and I think may be what you're alluding to, is this big discussion and dialogue as California and other places get more and more people of color--what used to be minorities.

It's part of the whole argument about the core curriculum, you see. Are you teaching about Hispanics and Asians. And what are you teaching about blacks? All of that, seems to me, begins to militate against what was for many years a more solid notion of: this is a culture which is predominately white, which is predominately European. So, some people are standing at the barricade screaming politically. They are using politically correct as an epithet. Essentially what they are saying is, "This is our culture, and you people are trying to suggest it's something else."

Morris: Did you see your graduate studies as a way to make some statements about these issues?

Patterson: I wanted to write this dissertation. I wanted to interview all these people. Find out something about their lives. This integrated group which has moved across into the overall culture and still has their racial identity, which gives them sort of a unique character. I was going to ask questions. Who do you marry? What do you say about your kids? Things like if you marry across the color line.

I had a whole series of very interesting, penetrating questions, with the notion, if a black person has had the full integrated experience in the U.S., it would be somebody out of this intellectual group that I'd been talking about. So what has that experience been? If you can identify that experience, find out what has happened to them, then you have a better idea of what the future of real integration is in America. So that was my theory.

Now, one of the things I found out in my preliminary test --because I did six interviews getting together a questionnaire, as they say in sociology--one of the things that came out of that which I thought was a very important finding which I think is being confirmed today, is that in a very real sense you won't ever have a situation where you can be completely relaxed about race. I'm not quite sure if that's the way to conceive it, but that the consciousness of being black would go on forever. Not only would it go on forever insofar as you're concerned, but that consciousness would also continue to be a part of the white community, at least based on their experiences. That there would always be points or times in moving around within the overall dominant culture when you would be reminded that you were black or what-have-you. The thing, of course, that was important about that was that these are things that you can live with and they're not necessarily sharp things, or negative things even, but that there is that continual awareness. And it's going to be an element in

integration. The sense of difference will not dissipate just because you've reached this point.

Well, back to what happened. I was encouraged. I discussed this idea with lots of people, including, I remember, Bill Wirtz, who was later Secretary of Labor. I had also gotten to know Eugene Burdick, who was very active in the Center for the Study of Democratic Institutions political party study. He and Paul Jacobs had gotten to be fiends. So, being Paul's protege, I got pulled into Bud's orbit. I mention this now because some things that happened later had very much to do with him.

I was trying to find out if there was some foundation or somebody who might be willing to give me some money to write this new work on prospects for the integration of Negroes in the United States within this limited, defined matrix that I was talking about. I couldn't get any money for that. And believe me, I had a lot of help. Bill Wirtz had referred me to the Adlai Stevenson Foundation.

Morris: All the usual fellowship sources?

Patterson: Right. Here I was, working in the center and I had lots of entree, lots of people writing letters of support and so forth and so on. Still somehow or other--there may be other reasons also--but I could not interest anybody in supporting this particular kind of research. It may have been that this was a Ph.D. dissertation that I was planning on writing, although I tried to sell it as unique, marketable research that's well worth doing anyway, but I couldn't get the money. I always attributed it to the fact that race relations were not the foundation of academic priorities at that time.

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Morris: Well, you did get a regents grant in 1961, so you're talking now about 1959 and '60.

Patterson: Right. So I had this conversation with Bud Burdick. He and I had gotten to be friends at that point. Bud was one of these people who, like Paul, knew all kinds of people and knew where money and resources were. I was expressing my disappointment that I wasn't making any progress, and I remember Bud: "Well, I got this idea." [whispers] He used to talk like that. He said, "Chuck, I got this idea."

So what his idea was: Why don't you transpose that study so you're talking about African intelligentsia. He said he was

suggesting this to me because he knew an organization that would be very interested in this and would possibly be interested in sending me overseas. This was the Institute of Current World Affairs, which, as I told you, sent fellows out to far-off places. So Bud got this gleam in his eye because he thought this would make a good institute fellowship. Somebody who was going to go over and write about the growth of the westernized African intelligentsia as opposed to African Americans.

He said, "If you change the focus, I think we might be able do something." He also said (and this goes back again to this very good question that you and I have talked about here which is my own race and the token, and so forth) that they would probably be doubly interested in the notion of a young black African American, although nobody used that expression in those days, who would be going to Africa. Theoretically, you would have a plus dimension, if I can call it that, in interviewing Africans about this because you start out at least looking like each other. I'll come back to that, too.

Morris: At that point there were a number of emerging African nations, too with their own indigenous leadership.

Patterson: That's what I'm saying. Bud was very shrewd about that. "You would be a natural. You got all these high-class recommendations around here, people like Clark Kerr and everybody else. So why don't you do that?" So I said, "Okay," because I was getting very disappointed. So I did some modification.

All this was happening while I was still working for the fund and I'm passing my orals and all these other things. And I'm thinking about what I'm going to do for this dissertation.

So I do that, and Bud submitted it to Current World Affairs. He knew the director because they were both Rhodes Scholars at Oxford. And the institute had never had a black fellow.

Here again is the theme which has been very much a part of my existence: being the first black into certain heretofore all-white situations, organizations, institutions, what-have-you. They were going to make a decision about whether they were going to give me this fellowship. The institute was. Bud and his wife were very good friends of the Hellers, Ed Heller and his wife Ellie. Ed Heller was a University of California regent at that time; she later was.

The way Carol and Bud told the story to me later was that they were having lunch with the Hellers at their place down the Peninsula. Ed Heller asked, "What's going on at the university that's interesting?" Then Bud started telling him about me and studying the African intelligentsia and so forth. Heller said, "Well, you know, I'll fund that."

Morris: Wonderful. So the regents grant was invented, as it were.

Patterson: That's right. It was invented specifically for me. So Heller came up with $30,000. He said, "As long as it can be done through the university, I'll give them $10,000 a year for three years." That was not the same as being rich, but you know [laughter], to be able to go off like that! Any number of Ph.D. students would like nothing better than a $30,000 grant to help them finish their dissertation.

Morris: And thirty years ago, that went a lot further than it does now, yes.

Patterson: I said, "Whoopee!" I was delighted, because I wasn't quite sure what I was going to be doing after I left the center. At that point, the money was winding down at the Center for the Study of Democratic Institutions. I knew that at the end of the second year, which I was rapidly approaching, I was going to have to get a job of some kind. What I was trying to do was to raise the money for this dissertation so I would be able to do that afterward.

Morris: Could I interrupt a minute and ask a campus question? At that time, there was a small economic opportunity service center for black students at the university. Were you aware of that? Did you have any contact with them?

Patterson: No. During my time at the university, I was bouncing back and forth between the graduate department and the center, so I had no real contact with the university.

Morris: No student life?

Patterson: No student life. I was not aware there was any kind of sensitivity or any kind of effort that the university at that time aimed at helping or supporting black students. At that time in Berkeley, you could walk across the campus, and if you saw another black student, it was a real surprise. In those years, there were very few black students at Cal.

Morris: Maybe a couple hundred at that point.

Patterson: No, it wasn't even that big. I would be surprised if they had as many as fifty students there. I know they didn't have as many as a hundred. Around 1958, when I was on that campus, there were very few. I say, again, I would not have been aware of that because my own course was unwinding in such a positive way. I was getting all these opportunities that other people would be out there scuffling and fighting for. Things just kept happening.

Meeting African Leaders in London

Morris: Did you go to Africa? Did you have trouble making contacts with the kind of people you wanted to talk to?

Patterson: No, that turned out to be quite easy. What happened is that, having gotten the regents' grant, I subsequently also became a Fellow of the Institute. The agreement was that first I would use the regents' grant. I would be a Fellow of the Institute; I would use the regents money and then I would start using institute support. That worked out okay because what happened is that I took about a year to get ready to go, doing research here, before I went out there. I used part of the regents grant for that. So I had the fellowship as a Fellow of the Institute of Current World Affairs. And was also on a regents grant at the same time. These were used to support my efforts at that point.

What happened was that I had agreed with the institute and the others that the best way to begin this progression would be to spend some time in Europe where I would go to the places where Africans, as it were, came to finish off their education. The notion was to spend some time at the LSE [London School of Economics], spend some time at Cambridge, some time at Oxford. Mostly, spend a lot of time in London. After I got there, I discovered there were numbers of Africans all over London and all of these intellectual elements were focused there.

Morris: Right. Sort of a legacy of the British Empire.

Patterson: That's right. I began to find out something about the relationship between British and African universities, London university degrees from African universities, that kind of thing. Here again, I have to mention that what Bud had been so much aware of came into play. In London, I found it easy, as a black American, to get entree into all kinds of African groups.

One of the first things that happened to me--. Here again, I'm winging it on philanthropic needs. I keep coming back to that since I know that's what you're studying. [laughter]

Morris: It does go with the academic life, too.

Patterson: The grants and the fellowships meant everything in that respect. What happened was that I had started to go to these meetings. There was a very fine British magazine called West Africa, which is published in Britain, primarily by British scholars but also by some Africans. They were writing, they knew what was going on, and there were events. You could find out what was happening not only in West Africa, but also you could find out what was happening elsewhere.

So, I started going to various places and meeting people. I met this young South African refugee. I put him up with me. I thought, I had this grant. I was still single then. In a very real sense, between the two of us, the door was open. So consequently, and I don't know if this is pertinent or not, but I wrote a lot about some of these people in these newsletters that I wrote for the Institute of Current Affairs.

I don't know if I mentioned it, but the requirement for the institute fellowship was that I had to write a monthly newsletter about something of interest in that area.

Morris: For the institute?

Patterson: Right. Because the whole notion of the institute was, of course, to develop "expertise" among Americans about these areas. So these two things, my interest in the African intelligentsia and these people I was meeting in London overlapped. So I wrote a number of letters.

But the point I'm making is that, at that time, there was another great ferment going on. African countries were becoming independent. Ghana had been independent. There were all kinds of constitutional congresses and meetings going on in London, and all kinds of African political leaders who were coming to London. As a black American, African-American brother, and as a South African refugee (and my friend had lots of brass--he would walk in and identify us and the next thing you know, we were welcomed) we wound up in the entourage of Kenneth Kaunda before he became president of Zambia, when he was in exile and he was trying to free Zambia. We spent a lot of time with him. I remember driving him down to Oxford, among

other things. We spent time with the man who later became prime minister of Uganda. (He later was executed by Amin).

I was planning on going to Nigeria, because by that time I had settled on the University of Ibadan as a good place to go to pursue these inquiries. It turned out there were lots of Nigerian ministers around, so I met the Nigerian prime minister and a lot of them in London.

Then I was able to pursue one of my own contacts, because this was also the time when the independence of Kenya talks were going on. Jomo Kenyatta and a big delegation from Kenya came to London for that constitutional conference. Here's where one of my old connections paid off. At Antioch, I had known a young Kenyan student by the name of Julius Kyano. In fact, Julius had gotten to be a closer friend of Coretta Scott King than I had during that period. They did do some dating.

Julius had finished Antioch, received a master's at Cal and a Ph.D. from Stanford in political science, had gone back and become a very important and leading member of Kenyatta's party. He had been designated as a coming minister. When they came to London from West Africa, I found out where they were staying and I called him at his hotel. He invited me over, and my friend--Abraham Ngidi was his name--from South Africa, we sort of joined the Kenya delegation while it was moving around town and got a chance to spend some time with Jomo Kenyatta. I remember Oginga Odinga, who was with them, and Tom Mboya.

Morris: Some of these are much more radical than any of the leadership at that point in the United States, yes?

Patterson: I think the context was different because they were talking about independence for their countries, which of course meant armed struggle and fighting and killing and revolution, whereas in this country, no one was even thinking in those terms in those days.

Morris: Was there any transfer? If this is what is going on in Africa and it's producing some major political change?

Patterson: I don't know. I think you would be hard-pressed because I don't think that, say, the Black Panthers and others, were particularly aware of what was going on in Africa. They're strictly an American phenomenon.

That's one of the things that I became very much aware of, that here again, the mutual color, shared color, was a very limited bridge, if you can call it that, insofar as people

understanding each other or sharing with each other or identifying with each other. The African political leaders could identify with me because they knew enough about the black political struggle in America and what had happened to blacks there. There had been lots of blacks around; they had read about them, leading artists and people like that.

So there was this kind of African, especially among the intelligentsia I discovered and around the educated people, very much awareness of a kind of identification with Negro Americans and their achievements and their accomplishments, you see. But that was not a two-way street. In fact, in this country, even in those days Negroes ("Negroes" I use because I'm talking about that period) tended to shy away from Africa and feel that being identified with Africa was a negative thing. They looked down upon the Africans. Africans were somewhat aware of that. Their version of Africa was very much the same as white Americans': Tarzan and ignorant people. There was no looking to Africa in those days. All this looking to Africa came much later.

At the time that I was doing this, I was very much aware of these differences. These differences were underscored even more when I left London because here, since the Africans and myself and the South African refugee were all operating within a "predominant European white society," we had much that kept us together. But the minute I hit Nigeria! [exclamation and laughter]

Difference Between Being Black and Being Nigerian

Morris: Was that a big shock for you?

Patterson: It was not a shock so much as a piercing awareness of the difference between being an American and black and being a Nigerian. As you can imagine, the impact of the neutralization of blackness (I think I used that phrase in one of my newsletters) was great, that for the first time in my life, I'm in a situation where my color is neutral, then all the other things that I am besides my color get to be more important when it comes to my perception of who I am and the perception of other people as to who I am. My own perception of my American style and values and behavior heighten tremendously when I start looking at the way the Yorubas, the Ibos and the Hausas, the dominant tribes in Nigeria, how they behave and what their attitudes were. Then having made these Nigerian friends who

were, in a sense "westernized intellectuals," some fascinating stuff on their behavior, how did they do when they returned to Nigeria? I wrote about that at some length.

This was, of course, in a very real sense, my whole theme there, of the impact of this Western European culture. Also, I began to be kind of aware of how strong their African identification was, how they came out of the villages. I was taken by this Nigerian economics Ph.D. out to his village to meet with his mother and his brother. They didn't speak English.

Morris: His brother had stayed in the village.

Patterson: His brother stayed. His brother had to run the farm. That's what he did. I still remember his mother saying I couldn't be an American. She thought I was an Ibo.

Morris: That was as different as she could understand.

Patterson: As she could get, yes. For her, a black person was not an American but had to be an Ibo or someone like that. But the point was that this was very "heavy." The first newsletter I wrote was about What is Africa to Me. That was the title of my newsletter. Before going in to try and think through what I knew about Africa--I was enlightened enough to realize I didn't know an awful lot, even though I was now into this fellowship.

Those were terrific experiences. Here again, now, following the philanthropic bent which I'm following, I arrived in Nigeria and the first thing I'm aware of is the heavy presences of the Ford and the Rockefeller Foundations on the campuses at the University of Ibadan. The Ford flats for visiting scholars. [laughter] There was a Nigerian Institute for Social and Economic Research, which was heavily funded by American foundation grants. There were Ford fellows roaming around the place, Rockefeller fellows, and the president of the Rockefeller Foundation came through during the couple of years that we were in and out. So this was another view.

In light of all the other things I was talking about, I became very much aware, at least within the framework of the University of Ibadan, and even more so in the university in the eastern region of Nigeria, that Michigan State University was very much involved in the creation of the second major Nigerian university, whereas the British--London University--was very much the model in the first university, the University of Ibadan.

But it was interesting to see on that campus that the American foundations were a major presence and a major player. So you had the very heavy British traditions and a lot of British lecturers. You had a large, growing number of Nigerians who had studied in the U.S., not just in British universities but also studied in U.S. universities, many of whom had studied on, been supported by, grants from various American foundations. Then, of course, you had an international set of teachers, Coloreds from South Africa who were teaching in the medical school. You had blacks from other parts of Africa teaching at the University of Ibadan and you had people from India. Ibadan was heavily British, although was becoming more and more Nigerian, then the American foundation presence was really the heaviest thing in a very real sense, coming into dialogue with the British university traditions and the foundations, as it were, the American university traditions by sponsoring scholars and research, by sponsoring Nigerians or Africans going to universities in the states and coming back. So that was another presence of the ubiquitous American foundations that I was very much aware of.

I say Rockefeller and Ford were very heavily identifiable on that campus: buildings they had built, institutions that they had funded and visiting fellows who were there on Ford grants or pursuing studies.

Morris: Were you aware of the Peace Corps as an idea beginning to happen in the States?

Patterson: Yes. In fact, I had been aware of the Peace Corps because I was in grad school on the Berkeley campus at the time. One of the things that made me aware was that an old friend of mine from Antioch, in political science, who had written the first important American book about African freedom and development, a man named David Apter. He and I had been friends at Antioch. So Dave, as I recall, was in charge of the training program for the first contingent of Peace Corps volunteers, which was going to Ghana.

Morris: That's why there's always been such a Berkeley connection.

Patterson: That's right. It started first, the training, at Berkeley, and Dave Apter was very much involved with that. And so I was very much aware of that. Of course, I liked the notion. Then when we actually were involved, of course, got to know the Peace Corps staff, not the volunteers so much but the staff people because they lived in the same westernized "suburban" development that we did.

Morris: They were physically there in Ibadan.

Patterson: Right. It was a place called Bodija. It was gorgeous, but it was a--.

Morris: Colonial enclave?

Patterson: No, it's not. It's interesting because the old colonial enclaves, other Nigerians had gradually moved into. But this new development was really built predominantly for Americans who were there on business at the university, the Peace Corps people, the government, the AID [Agency for International Development] people and a lot of Nigerians. So it was really a very mixed affair.

First Congress of Africanists; Marriage, Return to Berkeley

Patterson: I'm trying not to wander too far away from our theme. The palpable presence of Rockefeller and Ford at the university and in the country was very strong. This was underscored again, because one of the things we did was to go to the First Congress of Africanists in Ghana.

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Patterson: This, of course, was at the University of Ghana. I remember that we decided, as a part of doing all kinds of things, to get to know the university professors and teachers as part of my grant thing. So we decided we would have a party for the people going to this Congress. For Ibadan, it was a big deal, this was the first time it was held.

So I still remember that reception and buffet we threw. An awful lot of the Nigerians and then a lot of the American people on grants and fellowships all, of course, being academics, all showed up. Then we all went off to Ghana. The reason I mention that is that here again, I was very much aware that--.

Morris: Some of the Peace Corps people came to the party?

Patterson: No. There was almost no Peace Corps connection with the university at that time. The president of the university I remember was there. I remember him because he was always getting foundation grants for the university.

Then we went over to Ghana and there were really hundreds, maybe a thousand people from all over Africa. I was impressed again by the presence of Americans who were in African Studies, heavily funded by American foundation grants. David Abernathy who is down at Stanford and--. I don't remember if Dave Apter was there, but here again I was one of a number over there because we were all on these foundation grants of one kind or another.

Morris: Were you aware, or at what point did you come in contact with the people who were looking for a deputy regional director for the Peace Corps?

Patterson: That came later. What happened was that when we left Nigeria, I went to Cambridge University. There was an Afro-Asian Center at Cambridge. Professor Edward Shils, who was a professor of sociology at Chicago and also at Cambridge, which was very unusual (he had a joint appointment), had written extensively about the Indian intelligentsia. I had sought him out early in the game. We had gotten along well. He had invited me when I came out of Nigeria to come to the Afro-Asian Center at Cambridge. He would make some arrangements so that I could work out of there where hopefully I could do some writing and pull other material together in addition to the newsletters I was writing.

I didn't realize it at the time but the most important thing there was eating privileges. I soon realized that's what defines you in large measure.

Morris: Very important, yes.

Patterson: He was as at Kings College so he arranged for me to have eating privileges at Kings. I only realized later this was a very prestigious thing he had done for me. So anyway, we were at Cambridge for about six months. I was trying to write this dissertation.

I began to think about what I was going to do and then out of the blue came an offer to visit Michigan State University, because they were recruiting for an assistant professor of sociology. I flew over, they offered me the job of assistant professor, it would give me time to finish my dissertation, etc., etc. It sounded like a pretty good offer. The thing was, by that time, having been on these grants for all this time and having been in Cambridge almost six months and not having gotten much writing done, I came to the conclusion that maybe my interest in doing the dissertation and the academic world was not as sharp as it should have been. Also, there was

this nagging notion that we wanted to come back to Northern California.

Morris: By then, had you married?

Patterson: Yes, because what had happened is that I had made an initial visit of about three months to England and then down to Nigeria, scouted some sights, and on the telephone, my wife Dorothy and I by long distance started planning a wedding. So I came back and we married and off we went.

Morris: She's a Bay Area person? She was a Bay Area person?

Patterson: Well, she was living here in Berkeley at the time. She and I and my stepson, we took off. The thing about the fellowship grant was that it provided sustenance for you and your family, it was really a terrific grant, the more I think about it.

VI UP THE PEACE CORPS LADDER, 1964-1966

Program Development and Operations in Washington, D.C.

Patterson: For various reasons, I decided that I didn't want to go to Michigan State and came back to Berkeley and then started checking out other job possibilities.

Morris: Outside of the academic world?

Patterson: Outside of the academic world. What happened is that when we came into New York, and I had been writing some letters and people had been making appointments for me. I remember the first job that I went to see and interview about, was with the Ford Foundation. Here again, I was exploiting all the prior connections as well as all the people I had connections made with the Ford Foundation in Africa. I met the head of the Rockefeller Foundation in Africa, so I was at that time really intrigued by the notion of going to work for a foundation. That had moved up on my agenda, as opposed to the university setting. Then, having had these series of interviews in New York, at least three or four--. I know it was Rockefeller, I know it was Ford and I'm missing another one. What is that other one?

Morris: Carnegie?

Patterson: Yes, I think it was Carnegie. It's got educational in the title. So anyway, these were all foundation entrees I already had from my days with the Center for the Study of Democratic Institutions or with people I had met from the foundation world in Africa. I was really at that time, I think, looking for a career in another field. The executive director of the

institute also was helping me talk to people here in the field too.

Then I went down to Washington to visit a friend who had been western regional director of the NAACP, and then had become assistant attorney general for the state of California, and then had been invited by [Sargent] Shriver to be director of African programs for the Peace Corps. His name was Franklin Williams. We had first met in Fort Wayne, Indiana, when he came out from New York City to help us organize a state conference.

Morris: Ah, yes.

Patterson: As I say, I had some pretty good mentors. Franklin was another one. We stayed with Franklin when we came into Washington. We were there for about five days. He insisted on taking me down and introducing me to Sargent Shriver. He had gotten copies of my newsletters about Africa, he had shared those with Shriver, and they were talking to me about the possibility of coming to work for the Peace Corps.

I tried to see if there was something I could do in Berkeley. Nothing was developing and time was running out. I was really interested in the possibility of the Ford Foundation, which was looking very good at that time, and there was the Peace Corps job. So I virtually decided, "Let's do the Peace Corps."

There were a couple of reasons for that. One was that we didn't want to live in New York, which really was a very heavy factor. The second was the Peace Corps, which was more exciting, it seemed to me, at that time.

Morris: On the cutting edge kind of thing?

Patterson: As well as just having come out of the African experience. I thought, this is consistent with the regents grant, not in terms of necessarily writing a dissertation, but being in a place where I could be effective and operate on the knowledge and insight that I had been gathering with their backing. I said, I think that's a natural for me.

So I became the deputy. Frank Williams had left to become U.S. ambassador to Ghana, so that brought in a new person as the director, and I became deputy regional director for African programs. Then, I think it was only about nine months later, I became the deputy associate director of the PC for program development and operations, which is a long title but the truth

of the matter was that the assistant director for "PDO" was probably the most powerful guy in the place after Shriver. There were about five associate directors for a number of things.

Bill Moyers, who had been the deputy to Shriver, left before I came and the job was open. So in a very real sense, the associate director for programs and operations was the deputy director whose name is Warren Wiggins. At that time, I'm trying to remember, we had some 15,000 volunteers overseas in fifty some countries. It was at the height of Peace Corps success.

Morris: What was it like coming back to Washington after having been in the field in Africa dealing with all these young people running around wondering what they were doing?

Patterson: Well, you have to keep in mind that I came into the bureaucracy. Also while I was in Africa and all these other places, I was dealing with professionals at the university level. My wife's experience was quite different, because as a public health person, she was involved in nutrition and growth studies with the University of Ibadan Teaching Hospital and Medical School.

Morris: She also became part of the Peace Corps.

Patterson: No. I'm going back to when we were fellows in Africa. At that time, as I say, she would go off in the morning to spend time in the village studying nutrition and growth for the medical school, and I would go off to the university. Do you see what I'm driving at?

Morris: All right, yes.

Patterson: I never really got to an operational level during my time in Africa. At the Peace Corps, I never did either. When I took the Peace Corps job, my wife and I wanted to spend two years working in the Peace Corps in Washington in some capacity, and then in the last two years, we would leave Washington and go out and run a Peace Corps program in some African country. That's what we wanted to do.

But what happened is--.

Morris: You went backwards.

Patterson: My rapid promotion had something to do with this, because I wound up as the deputy associate director and then the

associate director was made deputy director. Then I became the acting associate director. Now the reason I stress that is that at that point, the associate director was kind of the first among equals because, as the associate director for programs and operations, I was immediately in charge of all the overseas programs. My office decided what Peace Corps programs we were going to do, how many volunteers were going to be assigned. I was in charge of all the staff, had to approve all the staff. In other words, this was the heart of the Peace Corps operation.

Others had things like evaluation and training and public information and legal, but this was the core of the Peace Corps operation. At that point, I had under me the four regional directors, the regional director for Africa, the regional director for Latin America, the regional director for North Africa and Southeast Asia, and the regional director for the Far East. Those were the four, but in addition to that I had the program office under me also.

So that was quite an experience. And in a sense, the Peace Corps was a philanthropic operation, too. The resources, of course, were what the U.S. government gave you, but the resources mainly were volunteers. The best use you could make of volunteers and what kind of programs to put them in.

Community Development Concerns; Demands on Volunteers

Morris: At that point, were the volunteers being placed at the request of the receiving country?

Patterson: I was involved in a lot of that. First, of course, you have to get the agreement that they want volunteers. Then, you worked out what kind of programs they thought they would like to have. Most of the time, we offered them particular kinds of programs because the Peace Corps developed certain kinds of things they could do. Like English as a second language, which was a big thing; agriculture, we had some good agriculture people. But teaching was really the big thing and then something called community development which was, I think, the toughest thing we did with the volunteers.

Morris: That was really controversial in the sixties, wasn't it?

Patterson: Not only was it, but it should have been, because I think there were some exaggerated notions. That was where I had real trouble, with so-called development programs. I locked horns

particularly with the chap who was then in charge of Latin America programs. Most of the African programs and the Far East programs were all education or agriculture. In Latin America, there was some English as a second language teaching, but there was this whole notion--. What was it called? The Alliance for Progress--all this very great enthusiasm at that time for working with the community, i.e. political development.

They had one that sent a large number of volunteers to Brazil to do community development. I remember. I had been reading the reports and the evaluations, and the attrition rate out of these community development programs in Latin America was pretty high.

Morris: You mean the Peace Corps volunteers were dropping out?

Patterson: Returning volunteers who had dropped out. The more I looked at it, the more I came to the conclusion that we were putting volunteers into places where they didn't have enough support. The whole notion of a Peace Corps volunteer going out in the village and essentially doing all sorts of good was great but you still need an awful lot of technical assistance and a few other kinds of things before you can really make some inroads. I thought we were flinging, I use that word "flinging," [muted laughter] volunteers into the wilds of villages of Brazil and other places--.

Morris: As opposed to flinging money at the problem.

Patterson: Yes. I thought it was pretty high. So I had a big fight with the regional director for Latin America. We used to have these staff meetings on Tuesday and Thursday morning. It was a cockfight because even though I was "in charge" of the regional directors, all of the senior staff including regional directors were in this meeting. Everybody could speak up freely. It didn't matter about your reporting relationship because as long as Shriver was there, he was the boss no matter who else was in the room. So it got to be kind of a cockfight in which I locked horns again and again with my regional directors, especially Latin America, about the kinds of programs that they wanted to run. One of the things that was happening was that if they couldn't get through my office, the programs were in trouble. The regions, however, had first-hand knowledge and they initially developed the programs.

But they had to then submit the programs. All the programs came into this one office of mine. Then I had a staff which evaluated them and then made some recommendations to me

as to which ones should go. Then I would have these big sessions and meet with the region. Finally, we would decide these are the programs that we are going to undertake. To the extent that the more volunteers you had, the more important your office was or the more good you thought you were doing. So the competition for volunteers was very strong.

Although we had this free and open discussion in these meetings, Shriver would not sit there and make a decision. He would make a decision based upon documents and the program analysis that was coming through.

Morris: That had come through your office.

Patterson: But it also did give him a chance to look more closely at what we were sending him in the way of recommendations. Every now and then he would ask for some more information. That program that we were talking about in Brazil, "Send me up some more information on that," he said. I am pleased to say that our analysis held up.

Morris: At about the same time, some Bay Area foundations were putting money into community development projects in the Central Valley. There was a very prompt backlash from some of those communities that you were funding radical political organizing. Did you get that in Peace Corps?

Patterson: Not the radical so much, but the prime directive for Peace Corps volunteers was, stay out of the country's politics. I often think about this; I used to watch Star Trek on occasion. So community development programs were somewhat on the cutting edge of that prime directive, so you always have to make sure that community development meant trying to help the villages and others. They would organize clinics and dig wells. There was a lot of that, believe me, there was an awful lot, things at that kind of basic operational level. Organizing cooperatives: at that point, you began to come close to the line because any kind of organization that you were doing could have political ramifications. I think it was perceived by the local authorities as for all intents and purposes, as political.

Interestingly enough, had to pull some volunteers back from some Latin American countries. I think from Chile, we had to pull them back, because they got into that. We had to pull some volunteers back from a couple of African countries because they got into the--.

Morris: The local authorities were uneasy?

Patterson: Not just local-wise, but the national authorities. The president thought that these volunteers had gotten into the politics of his country. So community development was one we had to keep an eye on, for the reason that it could very easily get to be political, and for the other reason that you would send people into a situation where they had not contributed and where it was too tough.

Morris: You mentioned Star Trek. Did you have a feeling sometimes that the Peace Corps was sort of in Star Trek territory?

Patterson: Not really. This was one reason why my previous African experience was very helpful in looking at these programs. Even though I had been at university, I had done a lot of travelling and I had seen these programs. I knew that these were demanding projects; to do a good job, we were going to demand the very best of the volunteer. Whether that volunteer was teaching English or whatever.

Also, having watched a lot of the missionary schools and the way they worked and how dedicated their people were, you knew that our volunteers, in a narrower sense, did not have the kind of supports that the missionary had, you know, his religion. They were being put into situations which were demanding. The visionary aspect, Star Trek, of the Peace Corps was one which I was always, during my time there, trying to make sure it was not so far out as to take people away from the reality of what it meant to be a Peace Corps volunteer in some of these small towns and villages or foreign institutions. This hard, practical understanding that you are now involved in a vision which requires a great deal of hard work and a great deal of understanding.

That, I must confess, had a great impact on me in making these decisions about where these volunteers were going to go. I felt even more that we have to give them as much a head start as possible. My notion was that first the programs have to be designed right to give them as big a leg up as possible when they get out there and they're operating in the field. That was what my office was doing.

Morris: Does that include groundwork in the receiving country before the volunteers got there?

Patterson: Well, that meant that the programs would be developed in conjunction with the local governments or with the foreign nationals that we had worked for. I can't remember. By the time it came to Washington, into our program development

office, theoretically it had been worked over by the staff on the ground.

By that time you had enough Peace Corps staff on the ground in their countries. They were saying these are the programs, based on our experience, that we think ought to run and we would like to have. Then the competition from all the programs came in and that's when you have to make some decisions as to which ones make sense and which ones didn't.

Interagency Relations

Morris: What was your sense in Washington of what the American government had in mind for the Peace Corps program? What was its policy significance to Shriver and the others?

Patterson: Actually, I think the Peace Corps really fulfilled the governmental goals that had been established. The Peace Corps notion was heavily altruistic. The notion was to go and help.

Morris: We already had the Marshall Plan kind of thing.

Patterson: Right, but the whole thing was this one-on-one kind of thing, which was much more getting volunteers out to do this. Consequently, what you had, and that's a very good question you asked, was a constant dialogue at the Washington level between the Peace Corps as an institution and the AID people and the state department people, who run the embassies in these countries. And, to a certain extent, the CIA [Central Intelligence Agency]. What I discovered--and I'm not sure I'm answering your question but this was interesting. One of the jobs I inherited when I was made deputy associate director is that I inherit the business of relationships with these other agencies. As a result I went back and I read all the documents. It was clear that a very strong, very clear policy had been developed that other people, other organizations were to keep their hands off the Peace Corps. I was really impressed by that.

Morris: Really.

Patterson: Literally, that document was very clear, signed by the secretary of state. That other agencies and organizations were not supposed to mess around with the Peace Corps for their purposes. What that meant, then, was that we did develop some

working relationships with AID because sometimes AID would say, "If you guys did this, we could make a bigger impact."

But also there was some jealousy between the AID people and the Peace Corps who thought that they were the ones who were really helping.

The biggest fight I had was when there was some kind of youth program, interestingly enough, which had been started by [Attorney General] Robert Kennedy. Interagency youth program. You had this big session with the defense department, AID, the state department, all involved in this Youth Opportunity Program. Youth Overseas Opportunity, I think it was.

Morris: Yes, definitely sounds as if it's on a parallel track with the Peace Corps. [Patterson shakes his head] It's not.

Patterson: The big fight in that was how other programs could take advantage or could make use of Peace Corps volunteers. My job, as Shriver made clear, was to make sure that there was no misunderstanding that we had an agreement that the Peace Corps volunteers were not to be used for anything except Peace Corps purposes. I remember it finally got settled by Harry McPherson, who was one of LBJ's [President Lyndon B. Johnson's] senior assistants, who essentially reinforced the original secretary of state mandate that you are not supposed to use Peace Corps volunteers. What was happening was that the defense department, and I don't know if the CIA was behind it or not, or the embassies or the state departments, wanted to have access to Peace Corps volunteers so that Peace Corps volunteers could tell them what was going on in the countryside.

Morris: As in debriefing?

Patterson: Not just debriefing, but that while they were there that they were supposed to establish a system of reporting to the embassy. Well, of course, that would have really thrown the Peace Corps into doing exactly what we had told these host countries that we were not going to do. We were not going to be gathering information. But that was my biggest bureaucratic fight. I was in the middle of fighting off this effort. I think what had happened is that someone had decided that since Kennedy was dead, LBJ was there and maybe Bobby Kennedy was there and maybe now was a chance to do what they could not have gotten away with before.

Morris: To move in and take over.

Patterson: But see, Shriver was still there and Shriver used his--. I reported to him and I said, "This is going on." He said, "Hold the line." So we held the line on that.

Morris: Well, they do say that there's organizational politics too. At the bureaucracy level, one of the things that goes on is one agency trying to move in on another and expand its own budget.

Patterson: Well, the Peace Corps from its very inception cut into all kinds of territorial imperatives: state department's territory, it cut into AID's territory, obviously the embassies. It didn't so much cut into the intelligence department as the intelligence department saw that as an opportunity to be used. This interagency thing, I discovered, was a very real problem for the organization. The chap who held the job before me had actually been seconded, in the British sense, to the Peace Corps from the foreign service. He subsequently became ambassador to Bulgaria and ambassador to Chile.

When I first went to work for the Peace Corps we were all in the, what do they call it, GS series. Then we all were moved--.

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Patterson: --to the Foreign Service Reserves, the FSR. The other thing, though, that was important about the Peace Corps was the theory, in, up and out. This was with staff. The Peace Corps was not supposed to be a place where you made a career. You came, you worked for the Peace Corps, you made your contribution, and then you moved on. Because Shriver definitely did not want a strong bureaucracy. This was his way of dealing with the notion of bureaucratic influence or dominance in the Peace Corps.

VII OAKLAND ECONOMIC DEVELOPMENT OFFICE, 1966-1968

Coordinating Federal Aid Programs

Morris: When you got to Oakland, did you encounter some of this same kind of interagency jockeying and maneuvering?

Patterson: Oh, that's a big tale. Above and beyond the business of doing the EDA [Economic Development Administration] thing, one of the major reasons for coming out here, one of the things that surfaced when EDA started its urban program here, was that there was a lot more government money being spent in the city of Oakland than EDA was talking about. And, they made the sensible observation that there was very little coordination between the various agencies. Remember, at this time, everybody's fighting the War on Poverty.

HUD [Housing and Urban Development], HEW [Health Education and Welfare], Department of Labor and OEO [Office of Economic Opportunity], these were the big four agencies. Then EDA came out here, making lots of noise, part of the U.S. Department of Commerce, which is normally not seen as one of the big domestic agencies. Normally, EDA's money went for smaller communities and rural communities. Once EDA decided they were going to make this big effort in an urban center, they were more than ever aware that a lot more money was coming from these other agencies but there was little coordination. Actually, when I was hired to come out here for EDA, I was hired with the understanding not only that I would oversee the EDA programs, the money that they had invested in public works and technical assistance and so forth, but that my other principal job was going to be the chairman of an interagency task force made up of senior representatives of agencies. Our job was going to be to do some analysis and make some recommendations about how to

coordinate and improve the efficiency of federal aid in this city of Oakland.

The Washington types, some of them got very enthusiastic about this because when it got started--. I have to say this, a lot of these agencies during the War on Poverty were trying to show LBJ and the Congress that they were doing these new, creative things. When this idea floated up from EDA, they managed to get the undersecretaries of the various departments, the OEO deputy director, the number two people in these departments, to become a committee to oversee this interagency project. All the agencies put up money and assigned staff people to this project to work under my direction to look at how to improve the efficiency and integrate federal aid in a single city and in a single region.

We hired a full-time consultant and a few staff people. There are available in a book which I don't think you want to read, [chuckles] the findings that we made and the recommendations we made.

Morris: It looks like a thick book.

Patterson: Well, the backup documents were even thicker, but the book itself was a summary. Here again, I found myself in the business of analyzing the allocation of resources; not very different from allocating volunteers in the Peace Corps and developing programs. Now, when I took the job at EDA to oversee their Oakland programs, I also took on the job as the chairman of this interagency task force. So there was the undersecretary's committee at the top, then out here in the field there was the interagency staff, people assigned from these departments who reported to me.

Morris: Was any of this related to the Ford Foundation study that had been trying to--?

Patterson: Prior to that? The gray areas, I think, is what they call it?

Morris: Yes.

Patterson: That had an awful lot to do with it because this whole EDA thing developed in a funny way, I gather. A very political person came out here and made some speeches, he looked around and he knew about the Ford project. So I think the Ford thing had a critical influence.

Morris: This is the Department of Commerce?

Patterson: Yes, the chap at that time was director of EDA. The director of EDA is an assistant secretary of commerce. EDA is a discrete agency within the Department of Commerce. He was a political appointment. He was looking for "winners," too. He had some staff come out here.

Morris: That's Foley? Gene Foley?

Patterson: Yes, right. He was looking for winners. And, at that time, of course, the cities were burning and everybody was trying to demonstrate their capacity to solve urban problems. The bureaucratic imperative was to demonstrate back there how we could save the country and do all these good things. He came out and he got ideas and the next thing you know, there was this EDA commitment to spend these funds to help the city of Oakland and to keep it from burning down, as in Amory Bradford's book, Oakland's Not For Burning.

Amory Bradford was critical in this. He had been the general manager of the New York Times, had lost a big fight with labor and he was now a consultant. He was a good friend of Foley's.

Morris: Foley was a newspaper man or was it Bradford?

Patterson: Amory Bradford had been the general manager of the New York Times and so a figure of some prominence. He and Foley were the ones who got things moving about the need to do this interagency coordination; that the answer could not be the EDA programs, but the answers had to be found within the cooperation between all of these federal agencies. Bradford had spent a lot of time out here, he knew about the Ford project, he had talked to an awful lot of people. I think he was very heavily influenced by that.

Morris: As I mentioned last week, I have read some of the Oakland's Not For Burning, and I guess the thing that really struck me about the beginning of the pilot project is how many people came in from Washington and stayed for three to seven months.

Patterson: Lots of people. In and out. In fact, that continued. After he left, it continued.

Morris: You were the first one that came and stayed, it looked like.

Patterson: The whole notion was that Amory was here as a consultant and then, all of the things having happened, focused attention on it, they got the project so they needed somebody who would go out and run it for the next step. So I came out to replace

Amory who at that point was, for all intents and purposes, the operating head of all this. So I replaced Amory Bradford.

My job was to pick up all the things that he had started. See, Amory's position was that, "We've done all these EDA things. We've got the port and the hangar. So now the big job you have to do, Chuck, is this interagency thing." That's how he saw the priorities of that job. Foley and Bradford had been able to capture the attention of the Washington bureaucracies on all these great experimental things that EDA was doing out in the city of Oakland, which people said was the next one that is going to erupt. So you can see how you get a lot of bureaucratic enthusiasm to get in on a program which is going to keep a city which is scheduled to be the next Watts from doing that. There was lots of motivation, "glamour" around what was happening here. Just a lot of Washington attention on it.

So we were able to capitalize on that. My job, as I saw it, was to move that into some reality by getting these funds and getting these people, then doing these things. We managed to do it. I thought they were damned good studies. There are some things that came out of it which even moved up into the way the bureaucracy operates now. They had something called a regional executive board. The regional executive board was made up of all the senior people from the various agencies: regional directors for HUD and the regional directors for this. They didn't do very much but as a result of our activity, the executive board got into this coordination. Among other things, we made some strong recommendations that the executive board get to be a viable player, that they were in a position to carry out some of these recommendations that we were talking about, coming out of this interagency cooperation.

I have to say, I don't know how that's worked out now, but at the time, it was clear that this got all the way up to the Bureau of the Budget, into the White House, reorganizing the executive board so they could be more of an interagency force for solving problems and distributing federal funds. So that was a big immediate outcome. Whether that's lasted or not I just don't know.

Morris: That's a whole other subject. This is a pretty good place to stop for today if you would like.

Aircraft Maintenance Job Training Program

[Interview 3: May 27, 1991]##

Morris: I would like to know a little more about what you were doing in Oakland and how you first got to know Ed Daly and switched from the public sector to the private sector.

Patterson: As I said, I came out to Oakland with the U.S. Economic Development Administration because they set aside some $30 million to stimulate economic development, basically create jobs. The goals were aimed at creating jobs for the unemployed and the underemployed. EDA was proposed to do this by three blocs of money: public works, technical assistance, and business loans. Public works had the biggest pot of money. The decision was made to fund the Port of Oakland projects which were under way. That included further development of new terminals. That was a big one. Another big one was the building of an aircraft maintenance facility at the Oakland Airport. That facility was to be leased by World Airways.

Then in addition, there were some loans, not too many, but some. There is a bakery on the Nimitz [Freeway (U.S. 880)]. We made business loans for developing business, a notion of creating more jobs, and then there was a lot of technical assistance to various and sundry community groups.

Morris: Was there a section in all of these loans that said you will hire local people or you will train local people?

Patterson: Yes. In fact, we had a pioneering effort because we developed something called an Employment Plan. Whoever was going to lease these facilities or be the beneficiaries of the facilities had to commit themselves to developing what we called an Employment Plan, aimed at how to bring in the unemployed or the underemployed. Are you prepared to run training programs? Will you hire from, at that time, the East Bay Skills Center?

It was a very detailed program. It was developed based on the notion that you were a beneficiary, and that you should tell us how you are going to contribute to the goals of legislation. We had trouble about that because no one had been that specific about what this money was for: How many jobs and how are you going to hire for these ranks of unemployed and underemployed. Especially blacks and other minorities.

Morris: The program was not too clear as to how to go about changing their hiring patterns?

Patterson: No. That's how it was in Ed Daly's case. What he was looking for was a hangar to do aircraft maintenance for his airline and other airlines. Job creation in the process was great, but he did not start off thinking about that. But I must say that he responded very quickly and strongly to our desire for a commitment from World Airways, showing how they were expecting to identify and work with the people who were targeted by the legislation. In this case, we really were very demanding because World Airways was probably the largest direct business beneficiary. There are a number of companies working out of the airport terminal, but then the terminal was being used by a number of entities; but the hangar and aircraft maintenance facilities would be totally occupied by this one company.

That's how I came in contact with Ed Daly. I was the man who was sitting there telling him, "Hey, this is what you've got to do if you want this project." We laid down some pretty stringent requirements like setting up a training. So he went and he hired this man who was teaching all these aircraft and airlines courses at junior college, as a World Airways vice-president, to set up this training project.

Morris: Who was that?

Patterson: His name was Gene Little. He now teaches at San Jose State. Gene came on and he began doing all the things necessary to get this training program going. Now, in order to do the training program, you have to have some coordination with a government agency; in this case, it was the Department of Labor and I think also HEW had a hand in that. Mostly it was Department of Labor, which was providing the stipends for the trainees in this official government training program; World Airways was going to operate it and the government fund it.

We all thought this was a lovely idea because these funds would go directly to training people who would be working at new job opportunities created by the new hangar, see. So that was the beautiful idea that we had.

Morris: So in addition to the EDA money, there was Department of Labor money.

Patterson: This was when they had money to help World Airways set up the program. World would in turn train people to do maintenance on aircraft that World would be servicing under license from the giant airlines, for which the program was creating the jobs. World Airways was pursuing this with some vigor. I was still with the EDA, we were trying to persuade the Department of Labor to allocate training money to World. What happened is we

came a cropper. For some reason, the Department of Labor said, no, we're going to give this money to one of our established training programs at an educational institution.

I personally thought it was a great idea for the private industry that was going to hire the people to also run the training program. I hoped they would run right over from the training program into jobs with World. It was about sixteen months it took to become an aircraft mechanic. This was a really major thing to do. Well, what happened was when they said they would not fund it, we, i.e., EDA working with World, we persuaded them to fund such a program at the East Bay Skills Center, which at that time was being run by the Peralta Community College District.

So I thought that wasn't such a bad idea, and we were still committed to help them design the course. We, in this case being World Airways. I keep changing subjects on you. So World committed themselves to help design the course, help get the instructors. World Airways people would act as instructors and get the FAA [Federal Aviation Agency] approval, which is the important thing, to get the FAA approval of the program.

Well, some place, during some of these discussions, I had gotten to know Ed Daly. He said, "Already I have no one on board who really knows about public affairs like this. Why don't you come and work for me?" At the time, I said, "Well, I think it's still too soon to leave EDA. I would have a conflict of interest while this hangar and all this is still before EDA." I said, "I'm not quite prepared to do that." Well, a few months later, the election went down and Hubert Humphrey went down to defeat and my boss, a political appointment, was out. All in all, it meant that the whole thrust of EDA on what it was doing in Oakland was about to take lower priority.

I'm pleased to say this did not happen. All the things committed, like the hangars for World Airways and the Port terminal continued. Then I found myself on the other side of the table with the responsibility for seeing that World Airways lived up to its jobs and training commitment through the hangar. Also as the result of a long, long evening talk with Daly, I was committed to develop what he called the company's social responsibility programs.

West Oakland Health Center

Morris: Are you saying that the [Richard] Nixon administration just shut down the programs?

Patterson: No, no. They didn't shut it down. They were continued. The program continued. There was only one new initiative in addition to the commitments that had already been made, to build the terminals, to build the hangar, and to continue business loans. There was one other project started by me. It was the only one I really started. (The others had been started by my predecessors.) I proposed to build a health center in West Oakland. Here again, we got into the collaboration business. I think I told you earlier my main responsibility was going to be oversight for the EDA projects but that my tougher responsibility was going to be running a federal executive board task force on urban project coordination and collaboration.

After I talked to you I went back and looked up some of this.

Morris: Good for you.

Patterson: The papers I found described what we were doing. The Federal Executive Board, which was made up of all the San Francisco area's regional directors had lots of blueprints on paper; it's all there, in my old files.

So anyway, I was up to my ears in that, but the one EDA project that we did get off the ground, in addition to the ones that were already committed in the public works sector, was the building of the West Oakland Health Center. This was consistent with our efforts at trying to get some inter-governmental agency cooperation. We provided the funding to build a building and the Department of Health, Education and Welfare provided the funds and the grants to operate the West Oakland Health Center.

We got that one started in 1968. Yes, because it was 1968 that I left and went to World, in December. So I felt a little nostalgic when I was invited to the opening of the center, which was completed after I left EDA. There was my replacement standing on the platform instead of me.

Morris: Saying what a great job you had done?

Patterson: You might say that. I felt a little nostalgic because here was the one major initiative that I had undertaken as opposed to all the other initiatives that were already in place.

Morris: What was the story on local leadership participation, both in the health center and then in the job training program?

Patterson: The health center, that was more county, as I recall, than city. There wasn't too much city leadership in developing the health center. On developing the training program at World Airways, the city fathers had supported, of course, the EDA funding for these projects. The mayor at that time was John Reading. He did set up a manpower commission to promote jobs and training. Shows you how long ago it was because it was called the Manpower Commission. I was appointed to it. This was before CETA [Comprehensive Employment and Training Administration]. They knew I was into training and jobs through the EDA thing. So John thought that I would be an appropriate person to work on the commission.

Twenty Years of Manpower Programs

Patterson: That was the beginning of twenty-some years of being involved in government-sponsored programs. Subsequently, I was on the board of CETA, because the Manpower Commission became CETA; then CETA became the Private Industry Council. In fact, I stayed with these programs until about two years ago. I was chairman of the Private Industry Council and the CETA board in Oakland.

Morris: CETA was government-funded. I thought the Private Industry Council was private funding.

Patterson: No. They have some private funding, but no, primarily. The Private Industry Council jobs programs are really the same pot of monies as CETA. It's a federally-funded jobs and training program. The notion is that the Private Industry Council is much better at running, operating, and setting goals. The job training money does not come from private industry, it comes from the feds.

Morris: Okay, but the Private Industry Council itself, the leadership and officers of that, are these businessmen?

Patterson: The federal regulations call for a mixture. They call for business people to be on there, for labor, local governments,

and community representatives. So I chaired that Private Industry Council, it must have been for four or five years. The council's job was training people and putting people into jobs. It became more elaborate because we started dealing with training programs for people put out of work by plant closures.

Morris: There was also the National Alliance of Business jobs program.

Patterson: Right. Well, here, I can tell you about that one.

Morris: The note I read said that you were director in 1970. I wasn't sure whether that meant you were the boss or you were on the board of directors.

Patterson: They had a number of so-called metropolitan areas. The Oakland-East Bay was a metropolitan area. San Francisco was a metropolitan area. They appointed a kind of leading chief executive officer in the metropolitan area to be the chairmen of the program. That person in turn named one of his executives to be the actual director of the program. So Ed Daly was the area chairman. He designated me as the director of the program.

Morris: That's great. Here's a picture of him. Here you are together.

Patterson: I ran that program along with the other things that I was doing at World Airways. It was a heavy part of my responsibilities for a number of years.

Morris: You were liaison to all these different training programs and other agencies?

Patterson: No. You got loaned executives. You went to other companies. It was a very simple program. Loaned executives who were assigned to the jobs program were sent out to persuade other companies to participate by providing jobs and job training. Also, here again, that was government money associated with this. If the business would take on a program, they could also get funding for training people on the job. So that's what it was. A very simple notion, that the business community would lead the program but federal funds would be used to train the people and business would commit itself to training people and hiring people, when they completed the training.

Everything at that time was volunteer. All the business people, all the other people in the National Alliance for Business program, from the national leaders to the metropolitan leaders, were all volunteers. Companies assigned people to

work with it. Loaned executives had to stay at least three months. Otherwise, you didn't know enough to be effective.

Morris: You don't really get anything done.

Patterson: So we had a whole series of executives from the Bank of America, PG&E, the telephone company, who would come and work for the NAB under my direction.

VIII WORLD AIRWAYS PUBLIC AFFAIRS CHIEF, 1968-1985

Outside Man; Overseas Contracts

Morris: Was heading the National Alliance for Business Program your full-time responsibility?

Patterson: Along with my other World Airways responsibility.

Morris: Most of which were for this kind of community-oriented--.

Patterson: Well, I would say it was about half and half, because I also had a number of other company responsibilities. I had responsibility for the affirmative action programs in the company. I was responsible for company contributions. What normally falls under public affairs, I was responsible for that. Including making representations before government bodies on things affecting the airlines.

I was really the "outside man" dealing with the outside community, including things political, insofar as World was concerned, pro bono things, as well as government and other kinds of things that impacted the airline.

Morris: For the good of the company. That's a real assortment of things that are very different. Training and hiring is sort of the nuts and bolts of how a company runs. Company giving is a different kind of a responsibility, isn't it?

Patterson: Yes. I had lots of other assignments across the board, from negotiating the leasing of World aircraft and helping Third World countries develop their airline programs. We practically ran the airline of Mali in West Africa for almost seven years. I handled oversight responsibility for that. Then we partnered

with Air Yemen for about three years. These were places where I was somewhat at home.

Morris: Drawing on your Peace Corps experience?

Patterson: Yes.

Morris: You knew people in those countries from that point in time?

Patterson: No. Let's put it this way. I knew these areas which were important to Daly as a source of business. He knew that I knew something about dealing with Third World countries peoples. I guess I had a certain capacity for it. So I was always involved when we were trying to do business in Africa, in Asia, in the Middle East. For Air Mali and Air Yemen we provided training, we provided pilots, we flew the airplanes for these two countries and helped them develop their own airlines. Even though I was in the training business on the American side as a pro bono thing, the oversight that I was doing for these airlines was done on a cash basis. They were paying for our services.

Morris: Consulting fee to World Airways to help them set up their--.

Patterson: It was a contract relationship. TWA [Trans World Airlines] pioneered this kind of thing with Ethiopian Airlines. They ran Ethiopian Airlines for a long time. Gradually they trained Ethiopian pilots and people to take over. The same thing happened with us and Air Mali and Air Yemen; it happened faster in Yemen because they had more background. In Mali the progress was a little slower. We stayed longer because they needed more help than Air Yemen. We had at least fifty people who were going in and out training flight attendants, training pilots, training mechanics; doing some training there, bringing some of them back to this country for training.

Morris: Did any of the Oakland people that you trained then go overseas and work for some of these other countries?

Patterson: No. Unfortunately, not too many people came out of the aircraft mechanics Skill Center effort. I think there were sixteen people over a two year period, which is not an awful lot. We hired all of them at World Airways.

Morris: How many people applied?

Patterson: I've forgotten. I think the dropout rates of those people who got into the program was about 50 percent. Probably less than

that. This was a highly skilled and relatively long training program. They had to qualify for an FAA license.

Morris: Were you hearing from local ministers and minority leaders urging you to train and hire more people?

Patterson: This aircraft training program was a very specific thing tied directly to the EDA involvement. In addition to that I also was responsible for, as I said, the company's other equal opportunity efforts. World Airways had ECO responsibilities under government contract compliance. Contract compliance means following up on the whole long list of things you have to do to make sure that as a government contractor, you're providing equal opportunities. So I was very much involved with job opportunities at all levels in the company. And so therefore, I was dealing with personnel and profit-center heads and others to make sure we were making these opportunities available.

That for me was very easy because when you report to the one guy who owns the company, he sets the policy and everybody knows who runs the company. So if Patterson is speaking for Daly, then you better not mess around. You might be out of here on your ear.

Morris: Whose heads were you knocking together? People at World Airways?

Patterson: Yes.

Morris: Staff who didn't want to hire--.

Patterson: Well, the main thing that I kept running into was excessive requirements, setting the requirements higher than they really needed to be. Three black pilots were hired while I was there. They met FAA requirements.

But for flight attendants and other kinds of employees, it soon became clear to me that people were hiring on the basis of "get somebody who looks like me, acts like me and behaves like me." I really turned that around. We hired more minority flight attendants than anything else. Seasonal, some of this is. So, with Daly's backing, I changed all those policies and I really had to go hard at department heads and other supervisors who had been doing the hiring all these years. They were doing it in such a way that--. You would never see any diversity. Black people just don't look like the old stereotyped flight attendant: blond, blue-eyed, so forth and so on.

Some of them went along with no problem. I had some others, people I was dealing with, who resisted; but I had the authority to insist they change.

Morris: So World Airways did hire some black women?

Patterson: They hired a lot of minorities. World Airways was probably one of the most racially integrated companies for its size. During that period I was responsible or partially responsible for bringing at least three hundred minority people in, including three vice-presidents. There was a vice-president of personnel, vice-president of finance, and a vice-president for security.

Daly was very strongly committed on this. He gave me his full backing in making sure that the company did this. He was right. There was no one in there before he hired me who gave a damn about things like these. There was downright racial discrimination. There was one black clerical employee when I took the job. Then I discovered that two of the critical hiring people "didn't like blacks." I recall that.

Company Charitable Giving

Morris: Yes. What were Daly's ideas on company giving?

Patterson: It was Daly's highly personal values that drove the company giving. What Daly thought was worth doing. That was what the company's policy was. So we didn't have what you'd call any guidelines. My own recommendations on giving were quite often adopted by him.

Morris: That company was pretty much started by Ed Daly, wasn't it?

Patterson: He started it. He owned 80 percent.

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Patterson: He encouraged people to make their points, but once the decision was made, he expected change to occur, people to go and make it work and no second guessing.

Morris: He left you pretty much to do it the way you wanted to as long as you--.

Patterson: Well, that was true for me. The operations, he was always looking over the shoulder of the people who were flying, running operations.

Morris: Was he a pilot himself?

Patterson: No, he wasn't. In the area that I was working in, public affairs, I just stayed in touch. People would write him letters, he would pass them to me and ask, "What do you think?"

By the time I got to be very visible around the community, people who wanted support from World Airways would talk to Patterson about it. Then I would decide whether I would talk to Daly. Often he just let me make my own decisions. There was never a budget or anything like that. There was never any notion that we were going to give away this much money this year.

He was very heavily involved with a whole series of Catholic organizations: churches, charities, universities. Santa Clara University he not only spent a lot of his personal time on, but also made very heavy contributions.

Morris: Had he gone there?

Patterson: No. He was not a college graduate himself. During World War II he went to the University of Illinois under the Army Specialized Training Program. That was the same program that I was in, and we both got pulled into the infantry when the army needed infantrymen immediately as opposed to future engineers.

He had a very high appreciation for education. Somehow his head was very straight about race. He was very adamant and very firm on treating people fairly.

Morris: Had he grown up in a mixed neighborhood in Chicago?

Patterson: He grew up in an Irish Catholic neighborhood on the South Side of Chicago, as opposed to South Chicago. We never even talked about it in these terms. I gathered that he had lived as a kind of an underdog himself. He identified with underdogs. His contact with blacks, I think, had been primarily when he was a boxer in the Golden Gloves. He used to tell stories about how he got beat by one black kid. Some place along the line, he really didn't make a lot of it, but he came to believe very strongly that a man's a man.

Morris: Before it became the law of the land and before it became the socially minded--?

Patterson: At the time I went to work for him, he was operating under a number of rules and regulations that called for this kind of behavior: federal contracts, and the EDA-funded Port of Oakland hangar. Then there was the state FEPC and so forth. I had the feeling that he had never paid too much attention to it in the company. But when he did have to pay attention, he didn't hesitate. He essentially went out and recruited me and said, "Hey, I've got all this stuff that's coming at us. We must deal with it on a professional basis." To be a professional was a prime standard of performance for him. He further buttressed my position by putting me on World's board of directors.

Morris: In your dealing with other business men in the area, were there many other black men or, heaven forbid, women operating at that same level?

Patterson: I was it. There were at that time no other industry or business vice-presidents.

Morris: You were it.

Patterson: That was one of the things that was very clear in dealing with other people who carried out some of the responsibilities I did. I was still very, very visibly the only one. You take for example the NAB. In metropolitan regions, there was no other director that was black like me. Which also brings me to something else. Ed's philanthropy--or at least World Airways' experience--flowed in a couple of directions. One, of course, I stress, is that things that he was interested in, he cared deeply about. He cared about USO and felt very deeply about Easter Seal. A lot of his charity, a lot of his giving was highly personal; any number of times, somebody would write him for help and he would send me a note and say, "Chuck, why don't you check this out. See what we should do about it." It would have nothing to do with institutions. It would have to do with somebody who was having a very hard time and needed help. He did a lot of that.

Integrating Nonprofit Boards of Directors

Patterson: But then there was a lot of institution stuff. More and more I got pulled into it, because the more we did the more visible I became. Gradually what began to happen and it's not all these many years, was a growing sensitivity about participation of blacks--. My job with Ed Daly made me a very visible black

person in this field of giving and philanthropy. Consequently, it is no surprise, when you look at the long list of boards and councils I have been on; it was because somebody was looking for the "right" person to sit on the board; to integrate it.

Morris: How did you feel about that?

Patterson: I felt okay, because I had a certain amount of self-confidence which told me I could contribute to anybody's board. If anybody thinks I'm here just because I'm black, that's their problem.

Morris: They have a lot to learn.

Patterson: I have to tell you something. It never occurred to me. I'm getting very honest now--. Because of the civil rights movement I knew that doors were probably opened because people were being more sensitive to the need to do some integration, especially in some of these outfits that are charitable or philanthropical. I always got the feeling that some of them heaved a sigh of relief when the right guy appeared, i.e. me, the guy who came out of the corporate matrix. But above and beyond that, as I say, I had no reservations about my capacity to handle things. So it was no surprise that I wound up on the board of the Fine Arts Museum. I think I was the first black person on that board. That was a trail that led to World Airways--Ed Daly encouraged me to represent the company in all of these places. So I got into that one.

I was a founding member of four boards including the Board of Overseers of the University of California, San Francisco. It was heavily made up of corporate givers and heavy hitters. They evolved that board into a major fundraising power for UCSF. I have no doubt that I was in, number one, because I'm reasonably well educated, number two, I'm black, and, number three, I had a corporate connection. I am being very honest. I never dealt with it because I never felt out of place anywhere. Even though I was very much aware of being the only black person there; I felt the appointment to some of these things that I knew was based on my experience plus that.

Morris: As the black community became more visible and vocal in Oakland and as more black people moved into politics, did you get any static that you should work to get more black people on these boards?

Patterson: No, because you see it's a funny thing. Much of the involvement I had as a corporate type in this kind of philanthropic thing, most of it was outside of Oakland. But

let me just give you a list of places where I wound up.[1] It's in my résumé. During this experience, I wound up on the board of KQED, on the board of the Langley-Porter Neuro-psychiatric Institute advisory group, UC Business School advisory committee. And of course, on the San Francisco Foundation. I was the second black appointee to the San Francisco Foundation. The first fellow to have had an appointment had been at Stanford but then he found a business opportunity and left,[2] so I was on the San Francisco Foundation. What else? It was quite a list.

On all of these, as I say, I thought I was kind of a triple-hitter, if I could use that expression.

Morris: I should say, yes.

Patterson: But in Oakland, the biggest visibility I had at the community level was, of course, with the jobs and training thing, from the minute I went to work with World Airways all the way through my seventeen years, was in Oakland. Our Oakland involvement was always primarily jobs and job training. Then I was also a founding member of--. I started to go through this stuff [rifles through papers]--the Herrick Health Care Foundation.

Morris: Wonderful.

Chairman Daly's Civic Commitments and Personal Philanthropies

Patterson: Then the New Oakland Committee was another group of which I was a founding member. Actually, that was a good example of how things sometimes worked with Ed. Me as his "representative." Because he would back a lot of things but as he got more and more into airline and business expansion, he didn't do a lot of giving of time himself, within the community. When I went on World's board of directors, I think he probably thought he could relax even more because Patterson can do these things.

So the New Oakland Committee is a very good case in point. The founding of the New Oakland Committee was in response to vigorous efforts pushed by the Black Caucus. They went after

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[1]See front of volume.

[2]Ira D. Hall, Jr.

the business community in Oakland, saying you've got to do a lot more than you were doing. Out of a long series of dialogues, diatribes and confrontations, came the New Oakland Committee. It was spearheaded by Edgar Kaiser and Bill Knowland. Bob Shetterly of Clorox had come along later.[1] Steve Bechtel was brought into it by Edgar Kaiser. Then Ed Daly, of course. Ed Daly went to one meeting with Kaiser and Knowland. After that, I was the one who was meeting with Kaiser, Knowland, and other business executives.

Morris: Bill Knowland has a reputation of having been a very conservative Republican.

Patterson: Let me tell you about Bill Knowland and the nine years that I knew him. After he left the U.S. Senate, Bill came back to the community and became heavily involved in doing good things. He was a very strong supporter of the United Negro College Fund and the Opportunities Industrial Centers. He almost singlehandedly helped keep the New Oakland Committee alive in the face of Black Caucus, Labor Caucus pressures. A lot of urban coalitions died out but this one is still going. Bill Knowland and Edgar Kaiser--.

Morris: There had been a lot of troubles. It's had a lot of reorganizations and confrontations.

Patterson: Bill was one of the people who had a very strong hand in keeping us together so he and Daly and Edgar Kaiser and Steve Bechtel said, "Why don't we put out the money for the staff and get it going." So you could count on Bill. I went to him a number of times. There were three people I used to call on in Ed Daly's name for their contributions. He would say, "Okay, I'll do this, then let's see if we can't get Ben Swig lined up, Bill Knowland, Edgar Kaiser--."

Morris: Ben Swig?

Patterson: Ben Swig. Ben Swig and Ed tried to outgive each other sometimes I thought. They used to do a little bit more wide range of giving. Ed Daly, for example, brought Ben Swig into the University of Santa Clara. Ben loved it. He was chairman.

Morris: Yes, he did. He got a kick out of being a Jewish big donor to a Catholic university.

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[1]For additional discussion of the New Oakland Committee, see Robert Shetterly, East Bay Experiences in Corporate Social Responsibility, Regional Oral History Office, University of California, Berkeley, 1991.

Patterson: I'll show you a photograph of him. Not to jump off the subject but as long as I've got it here.

Morris: Oh, I'm delighted.

Patterson: I was going through stacks and stacks and stacks of these things. Ben Swig and the late Father Terry at the University of Santa Clara. Father Terry, who was the president of the university. One of the biggest things besides this job training thing that Ed got into--. I mentioned earlier that we had business with a number of third country airlines. So Mali was the first one. Ed and I went off, after the thing was going on, we took a trip to Mali. Ed and I would often take a trip to various countries to check in on this and check in on that, places where World had business or places where he saw possible opportunities or that just sounded interesting to him. Sort of exciting.

Morris: Sounds neat.

Patterson: So we were over in Mali talking with the president and his ministers. They were telling him what they thought the country needed, and they mentioned young people going to college and university. Ed said World will set up a full scholarship fund for young Malians.

That's exactly what happened. We set up a scholarship fund at the University of Santa Clara. We gave three full four-year scholarships to Santa Clara for one Malian woman and two Malian men. These included all tuition, room and board, personal allowances, and travel expenses. Daly insisted that during summer break they were to return home to touch base. There's a printed album about that scholarship program.

The next scholarship effort came from a close working relationship with Allia, Air Jordan, and seven similar scholarships at the University of Santa Clara were given to Jordanian and Palestinian students living in Jordan.

Also a scholarship fund was established for Koreans. We were leasing aircraft to Korean Airlines and doing aircraft maintenance for them. We wound up with eleven scholarship students at the University of Santa Clara. Korean Airlines provided transportation. We were running a truly full-scale scholarship program for Third World students.

Morris: How did the University of Santa Clara feel about this international students program you were supporting?

Patterson: Oh, they loved it. The students had to pass their exams and entrance requirements. When we really got into it I went off to Jordan to meet with the late Queen Allia. She was killed in an accident. The scholarships were established in her name. Who went with me? Father Bill Donnelly, who was the vice-president for academic affairs. Father Donnelly and I also wound up going to Korea to set up the Korean scholarship.

Santa Clara was quite enthusiastic about this. There were twenty-four students altogether. We paid their meals, we took care of them during the summer, we found jobs for them and we paid their transportation. I never figured out exactly how much that cost.

Ed gave two scholarships to young black Americans. He always generously contributed to the United Negro College Fund. There were a number of other individuals he privately helped. I handled details. We never set up a company program. We never had "a program." We went from charitable thing to charitable thing.

Morris: Right. That was the style at that time, too.

Patterson: That's right. It was very much his style. He would not have done it any other way. I remember our company attorney once got the idea of a contributions committee. Many corporations have one. And I said, "Well, okay." I thought, well, we will see what happens. My feeling was that this was a waste of time. The man likes to give on a highly personal basis. He said, "Patterson and I will talk." And that was that.

Morris: Once a month? Once when the spirit moved him? Or whenever he had a pile of requests on the desk?

Patterson: Whenever anything came across his desk that he thought we should do something about. Quite often, I was the one who brought it up at a meeting. I quite often would say, "Why don't we do this." Some really extensive examples in addition to bringing students was hurricane assistance in Mexico and earthquake assistance in Guatemala and then there was the famine in Somalia.

I wasn't in Mexico with him but I did organize all the support for that assistance. Following the earthquake in Guatemala, World took a group of journalists down to Guatemala so that they could show the U.S. the country was recovering but needed help. He did Mexico so he said, "Patterson, you take the Guatemalan." So I went to Guatemala.

Morris: Did you carry your own photographer? That's an incredible shot. That poor little waif. Look at that fellow there shovelling debris.

Patterson: Yes. We had somebody along. Ed liked that. We have hundreds and hundreds of photographs of these events and things that happened because when he was doing it, he liked to see photographs. If he wasn't there, he especially liked to see photographs of what went on. I must have about twenty photo albums of various and sundry kinds of charitable things we got into over there.

But then the last big thing--here again, on things like this, he was making use of his own company and the aircraft to fly these people down to do the Mexico thing and to do the Guatemala thing. But the last trip, his and mine, was to Somalia with a 747, full of medical supplies, a field hospital, and some young doctors and other medical people, relief volunteers and journalist. That was our last big thing.

Morris: Mr. Daly went with you. Flew out with you?

Patterson: Oh, yes. We met with the president/dictator. Ed liked meeting with presidents, kings, and prime ministers. He liked that. We would check in and talk to the U.S. embassy for a "backgrounder." That Somalian thing was something. We flew into Mogadishu, then we took small planes and ground transport to some of the camps. It was the first time I had been that close to people starving, the horrible photographs that you sometime see on television. That was really a wrenching moment for me. The point about this, insofar as giving, was this utilization of what is essentially a business too, the airline, to do good work. So there is that strain to all his giving, and to all of my involvement in that during my World Airway years.

Morris: Ed Daly didn't make a distinction between the charitable use of the planes and the commercial use?

Patterson: Oh, no. He did. He would look at the commercial schedule and then we would work these charitable/humanitarian flights around the commercial schedule. In other words, you've got to find a gap in the commercial and charter assignments. So you had a gap. "Let's take the plane and fly some help into Somalia," or help in Guatemala, or in a case like the orphan airlift. This was bringing orphans and the refugees out of Vietnam. It started out as a very altruistic kind of thing, before the government started to pay airlines for that. By that time, World Airways under Ed's direction had been spending fairly

large amounts of money, buying fuel and flying the airplanes. So the point I'm making is that he and his company paid for the fuel and the flights and the crews and everything. One of my tasks was to organize things like this. Take care of all the details.

End of an Airline, 1985

Morris: Be very, very exhilarating. Very exciting. What went wrong?

Patterson: With World Airways? Ed Daly's health failed. Here was a guy who was used to balancing and fighting the odds. Very sharp guy, accurately described as a genius. So his health really started going bad. At the time that he made the great breakthrough, getting in the scheduled service. He had fought for years to go from a charter line to be a scheduled airline. So at the time the great breakthrough came, his health had begun to degenerate. The second thing was that we thought that we had a special niche in the market for low-cost travel, and that the big airlines would let us be, so to speak, that they would not throw their forces and their seats and their planes into this low-cost market.

Well, two things happened. Number one, People's Express got the same idea we had. You remember People's Express.

Morris: Yes.

Patterson: And so they came into the same markets that we had been serving. Then in addition to that, United and all the big carriers also started coming after the same low-cost market which we had developed through charter flights and group travel. We had served it as quite separate and discrete from the business of other airlines. We found it was not a market that the big carriers were going to let us have. So the business competition, which initially was not too bad, got stiffer and stiffer and stiffer.

The third thing that happened was that we had invested a lot of money into buying new equipment for flying scheduled services, DC-10 aircraft. At about the same time our scheduled service was to take off, the DC-10 crash in Chicago happened and the DC-10s were grounded for a long period of time. So we couldn't operate the scheduled services as promptly and ahead of the game as was planned.

Then the fourth thing was that the union contracts were up, the Teamsters--the pilots, the mechanics and the flight attendants. Both sides became deeply entrenched. There was a long strike.

So those were key the things that happened.

Morris: And all of them at the same time.

Patterson: There was also the great OPEC embargo. So you can point very clearly and directly at those things.

Of course, I found myself less and less involved in local civic activities as the company was more and more embattled. I found myself having to pull away and back away from a lot of the things we had been doing. Because we had been able to do all these things based on the fact that this was a healthy company. Resources and the dollars were available to do things like this.

My work came to be more and more with internal company projects. I got very heavily involved in business promotion. One of the biggest airline operations in the world every year is the millions of Moslems who make the pilgrimage to Mecca. Especially during the designated holy time. I was very much involved in negotiating contracts for flying Moslems to Saudi Arabia, not to Mecca, of course because that's thirty-five miles away. Into Jedda. And non-believers are barred from there. There were people coming from a lot of Third World countries. So here again, I negotiated contracts with the Algerians, the Malaysians, the Nigerians, the Malians of course, the Yemenis. I did a lot with that.

Morris: You must have a wonderful passport.

Patterson: Well, I think I used up about three of them. But it was exciting. I still remember standing on the tarmac in the Jedda airport, watching these thousands and thousands of people coming from all over the world. Moslems getting off planes of all kinds and all sizes, shapes and colors. People in all kinds of dress, shoes. It's one of those big experiences that I remember.

The other memorial experiences, as I say, go back to this other thing, that World was a good base for doing a lot of good. Humanitarian was the word Ed Daly liked to use.

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Patterson: I knew Nevit Sanford. I think I met Nevit because he had had some involvement with Starr King, the Unitarian Theological School in Berkeley. This was during the time he was getting the Wright Institute started. I wound up on the board of the Wright Institute and the UCSF Board of Overseers.

What else. Oh, the New Oakland Committee. I was also on the board of the Far West Laboratories for educational development funded by the U.S. Department of Education.

IX VARIETIES OF CIVIC LEADERSHIP

Changing Demographics and Intergroup Dialogues in Oakland

Morris: How do you think Oakland changed in those years? With all those different government programs in here and the New Oakland Committee.

Patterson: I think the biggest achievement was something said by Bill Knowland. He said, "We dared. In the New Oakland Committee we started a dialogue and we got people talking to each other." The critical change in Oakland had to do with the change in the demographics. A growing number of blacks took over political power in the city. Just about every prominent black politician around in those days was a member of the New Oakland Committee. Lionel Wilson was a founder, so there was Lionel et al and there was Kaiser, Knowland, Daly, Bechtel, and Hal Ellis.

So at what I would describe as the core were blacks with some good statistics like education, training, and professional jobs. The middle class, the professional middle class was already a very solid presence in the city of Oakland. Many of them were mobilized into politics. A lot of that did not translate into relationships with people in neighborhoods. What happened there is that a younger people came up, people like Paul Cobb and others who essentially fought the old power structure and continued to ignore a part of it, fought the power structure even as it was being taken over by the moderates like Lionel and some of the others.

But the thing about Oakland that was important, at least one of the things, was this commitment to the city on the part of these cooperative leaders. I don't think Grubb & Ellis would have started the City Center and other things that are happening now without that. All had their roots back in the

old days. At the time the New Oakland Committee came to be, significant change was clearly ahead, particularly racial politics. I happen to think that the Hilton Hotel is well worth study in terms of how did its building influence what happened in the city. I'm very much aware that the only time that white corporate business leaders and black professionals and community actors were talking on a continuing record basis was in the New Oakland Committee.

Morris: And that's been going almost twenty years now.

Patterson: That's right. Saying, "When can I sit down, how can I sit down and talk with Kaiser?" In the New Oakland Committee. How can I influence Bill Knowland?

Morris: The people that you've mentioned primarily were from the white community. Who were the founding fathers from the black or Chicano or Asian--?

Patterson: Primarily black, because it started out as a dialogue with Paul Cobb and Elijah Turner and Bill Knowland. They spearheaded, essentially going after the white business leaders to do more. That's one of the dialogues. So Paul Cobb, Elijah Turner, and then Lionel Wilson came on the scene and Don McCullum, head of the Oakland NAACP. These, as I knew it and understood it, were the principal players. It was an interesting position for me to be in because I was black and identified very much with Don. I knew Lionel. But in that setting, I was in the business caucus. I sat in Ed Daly's place, which was very useful in my understanding of what was going on with the other caucus members. I can certainly report that I was impressed with the willingness of Bill Knowland and Edgar to suffer some slings and arrows and stay with it.

At the same time, I was very much aware of the energy that focused on the need "to do something." It was the business community. It was the business caucus, that insisted that it had to be more than just the black community in the minority caucus. They were going to push for a minority caucus which would include Asians, Latinos. They also pushed, interestingly enough, for union participation. So we had the four caucuses: business, labor, minority and labor.

Morris: Did labor not speak for itself and want a seat at the table?

Patterson: I don't remember labor being particularly interested until they were invited. Once invited they were very enthusiastic players. They had an agenda and were strong supporters of the

New Oakland Committee. They were very visible, once in probably had the most naturally racially integrated caucus.

Initially the dialogue was started by the black community activists Paul Cobb, Don McCullum, Elijah Turner, and Edith Austin. Those were the people who were having the black/white corporate dialogue which led to the development of the New Oakland Committee.

Morris: Paul Cobb sort of continues to stay on the outside, objecting to whatever goes on. Is that a correct perception?

Patterson: While I've known him, he has occasionally come inside the tent, but he continues to be a community activist whose job is to mobilize and represent the grass roots. A Saul Alinsky kind of guy, and that's what he's done. His last thing, of course, was mobilizing the neighborhood in and around the Cypress Freeway issues, pushing for removing the freeway connector after it collapsed in the '89 earthquake and bringing in better economic and social service support.

More on Nonprofit Boards

Patterson: One of the things that I've been aware of in my experience is being "the only black" in some of these circles. One important experience was getting to know the worthy San Francisco Foundation trustees. They had a very strong business and liberal, very heavily traditional Jewish philanthropic outlook.

The one board I was on that I thought was least equipped to deal with was the Fine Arts Museum. That was in part because of the structure and history of the place and the size of the board. I was going to these meetings. The size of the board, the deeply rooted nature of some of the board members, insofar as their belief or understanding of what being on the board involved, was beyond my personal experience, including the ability to contribute significant money.

I was really amused at one point when they talked about criteria for the board, I remember one fellow suggesting you have to get a certain amount of money [laughter]. Well, I knew they weren't going to get that kind of money from Patterson or, for that matter, from Ed Daly.

Morris: I have heard that that is a criteria for some of the "major boards." Did anyone ask you for a contribution?

Patterson: No, I think that I was expected to deliver World Airways and Ed Daly's largesse, which I did. We sponsored, at heavy expense, the show on early Irish art. Here again, why do you get invited? Because Ed's got resources and you're in the philanthropic business and you need money, you want business people who have access to resources. So they wanted Ed and they accepted me, so they got two for the price of one, racial diversity and some corporate resources.

Morris: Two for the price of one. Was the museum board bigger than you thought was comfortable to work with?

Patterson: It was very clumsy, I thought. At that time, they were having dreadful conflict with the then director. You have great rivalries in the "doing good" organizations. When I arrived at KQED, there was a big tussle going on. In fact, after sitting and listening for two or three meetings, I think maybe about the third meeting, I made the motion that we should ask for the resignation of the then managing director and bring in a new one.

Morris: Really?

Patterson: This had been going on for more than a year before I got there; we brought it all to a head. I thought that was one of the things you need to do if you join up. You look at the business. You just go ahead and make the hard decisions people seem to resist doing, at least they don't want to. That was true, I thought, at KQED. We would go around and around and around. They were going around and around and around at the Palace of Fine Arts, too.

Morris: Sometimes you need to say what we need to do is fire the director?

Patterson: I have a reputation for that. I have to go back to something. When I was on board at I-House [International House] at Cal, I wound up on the chair as chairman. [Albert] Bowker was the chancellor then. It became clear to me, as it was to him, that I-House at that time needed a whole lot of reorganizing. My attitude on these boards was that I was going to say what I thought. I didn't try to run over them; I did try to be diplomatic about all this. I really believed in sitting there and suggesting issues and pushing these issues to change things or modify things. Sometimes I found very strong feelings.

When I went on the board of the East Bay Community Foundation, Lois DeDomenico had already taken on the task of revitalizing that organization so it was a pleasure to join

that board. We better hold the San Francisco Foundation for our next discussion.

Morris: I think so. In fact, do you want to wind up for now?

Patterson: Why don't we still go on if you've got the tape.

Job Program Results vis-a-vis Organizational Impact

Morris: Yes. I have a little more tape. What I'm interested in, if we could go back a minute. Looking at this NAB jobs bulletin, this is November, 1971, and it shows workers hired, 8200, summer youth hired, 9800. Those are fairly substantial figures. I guess I have this persistent question. With all these companies that are participating in job developing and employment and training of minorities, why has the unemployment rate continued so high?

Patterson: Well, because there have never been enough. Even now. I've thought a lot about that and I've started watching it because these programs have really been drops in the bucket. Maybe that's putting it too pessimistically, but the truth is I found myself not worrying too much about the fact that they wouldn't solve all our problems. Because I think in this case training programs made a difference, at least in the lives of some individuals.

I felt very strongly about this, none of those programs were funded in a kind of way which would really present an overall resolution to the high unemployment rates, particularly among minority teenagers in the urban areas. So in the programs themselves, it's not going to be there.

The third thing, of course, is that if the economy does not continue to expand, then the jobs are not there. If the economy continues to expand and there are jobs, there are more opportunities. More and more jobs are in the technical sector, requiring more and more training or in the service sector, where you've got lots and lots of minorities but then the jobs are not the greatest in the world. But even those are acceptable alternatives to being jobless and with no income whatsoever.

I've felt very strongly that there are certain programs that need to be revisited on a massive level. One is the Job Corps. I think it was a crying shame that--. Well, I thought

of all programs at the start of the concept, the Job Corps was probably the best. Really taking the people, seeing them change. It was fun. They took in a whole lot of people. I remember years and years ago--I was a small kid--the famous CCC [Civilian Conservation Corps] program. It made a lot of difference. It was massive because it was part of the Depression, the end of the Depression. The consequences for the economy? It helped out. The WPA [Works Progress Administration], that whole thing that they did there, created jobs for everybody to work.

Well, that spirit is not in the government policy today. So I believe in doing these things because they are a partial answer. For example today, EDA's ambition to come here and create jobs through the airport and do the port development that's going to help somebody, but don't kid yourself that that's going to cut heavily into the problems of poverty among today's minority youth. Especially young blacks and Latinos, and some of the people who are most at risk.

So I believe all these things are worth doing. To the extent that I've gotten involved in philanthropic things, I never looked upon anything as "the answer." Whether the Fine Arts Museum was the answer to culture or whether KQED was the answer to public broadcasting, or what have you, or whether the Jobs Program, or the PIC program would end unemployment. I looked at them as these things are worth doing because they will serve, ameliorate, touch, support somebody. And I keep thinking of something that G.K. Chesterson is supposed to have said.

Morris: Yes.

Patterson: He was supposed to have said that if a thing is worth doing, it's worth doing badly.

Morris: That's a switch.

Patterson: At the back of my mind, I think that quite often that this is not an answer to the problem or this may not be the best way. But it's definitely worth doing, especially if you look around at everybody else's programs. You have to fumble and fall and stumble forward. No one else is doing it but it's still worth doing for that organization and for the impact that it could have. I can't apply that to everything, but it pops up in my thinking every now and then when I look at what people are trying to do, as opposed to the magnitude of the problem that they're trying to address.

On Being a Unitarian

Morris: Of the past, yes. Have you stayed active in the Unitarian Church?

Patterson: Oh, extremely. The Unitarian Universal Service Committee, I was on that board for a number of years. [laughter] Helped reorganize that one too.

Morris: Is this your own personal approach to life or is it the kind of thing that you learned from Ed Daly?

Patterson: Oh, no, this happened long before. I think I told you in an earlier conversation I had met Aaron Gilmartin in Fort Wayne. Gil never tried to proselytize me, but I was curious about what kind of sect does a person like this come out of. I had never heard of Unitarians before I met him at that race relations committee. I think I also told you, the church was great for me, church was big. I loved church. I would sing in the gospel choir with my mother and we would go to Sunday School. I think I talked about this somewhat before, being an African Methodist Episcopal.

Probably what attracted me to Unitarians was this overwhelming effort on the part of this denomination, it seemed to me, to commit themselves to social justice, but also their commitment to the notion that individuals have to seek out, search, look for and try to find answers for themselves that they can look to, that you don't put anybody's answer down, or anybody else's pathway down, but you're encouraged to try and find something that works for you.

Some time ago, I was asked to make a presentation as to why I was a Unitarian. I think I wound it up saying--I think it was in an ad Joe DiMaggio used to do for one of those hair tonics. His last words with a big smile, "It works for me." [laughter]

Morris: That's marvelous.

Patterson: I said, "That's why. It works for me." That's why I am one. Also, historically, after I was attracted to it; years later I found out that the leading abolitionists in the fight against slavery were lead by Unitarians. I found out about Thaddeus Stevens and some of the others who had come out of the church. That was confirmation for me.

But it had been essential, in my world searching and seeking, trying to at least involve myself in something, at least ask the kind of questions in an organized way, about what's it all about, where do you want to go, and all of that. We used to have at Antioch College something called Life Meaning Seminars. We would close down the campus for three days and we would have a Life Meanings conference. We would invite in professors and philosophers and wise persons.

Morris: Oh, heavenly.

Patterson: I thought it was a great idea. They don't do it any more. But for three days, that's what all the students and the faculty did. We discussed life meaning. Anyway, I think I'm partial to an institution that, at least once in a while, you go through and you try to figure out, What am I doing here?

Morris: Think about what you're doing here. It sounds like that's the thing that most kids struggle with and nowadays, they seem to struggle with it longer, to have as part of the curriculum.

Patterson: When my wife goes to church she wants to see if she'll pick up something that's going to help her get through the next week, not only get through it, but give some joy and hope maybe as well as dealing with whatever pains and agonies you might have to confront. And the Unitarians do.

Dorothy Patterson's Teenage Health Projects

Morris: She's been very active in the local community, too, hasn't she?

Patterson: She's been very active. She has managed to get access to foundation grants. In fact, she added it up and she singlehandedly has been able to get something like seven and a half million dollars over a period of about three or four years for the teenage parent program. For the sex and value clarification program and the establishment of the school-based health clinic at Fremont High School, the first in the Bay Area.

I've looked at her with a great deal of admiration because she works within a school structure with all its great problems. Here it is again, in fact I might just say this. Even while all around her there were a lot of the OPS [Oakland Public Schools] problems, yet, she was there doing all this--. She just retired in June. She was very much aware of how

difficult it was sometimes to even get the system to look through and respond to her initiatives centered around foundation grants. She was getting these programs funded, at a time when everybody was worried about funding. She knew she was only going to get very limited school support. So she came up with grants or potential grants when she made presentations to the board of education.

Morris: She went to the board of education meetings with money to back up the programs she wants to do?

Patterson: Yes. Having cleared with school staff, she then talks about where she's going to come up with it. So therefore, she had just a far better reputation of being able to get things done. She really did a hell of a job for some teenagers and their children. I went to some of the graduations of these teenage women with their little kids, getting their diploma. You know, that's moving. We've run into, on occasion, two or three of her students working or walking down the street. One was a hostess at a restaurant, and we went out so pleased, we couldn't stop smiling throughout. This was one of those kids that she had been worried about. She made it through.

In contrast to myself, Dorothy's foundation links and foundation grants have been, what I as a member of an infantry company would call line duty. If she got a grant, she was right there working with the people who were the beneficiaries. As much as I was involved through PIC and World Airways, I very seldom saw the individuals who were being trained or who were getting the benefits of a job. At Wright Institute, I very seldom saw any students or at UCSF, I saw few faculty members.

East Bay Concerns; More on Ed Daly's Charities

Patterson: I left off a couple things I also took part in. I was on a business advisory council for Santa Clara University. I was a founding member of the business school advisory council at UC Berkeley and Holy Names College. I am impressed with the ones that really took off. Because I think that whole idea of inviting the business community in had a lot to do with the success of the business schools. Dick Holton was the guy who did that.

Morris: He just has a very nice, outgoing personality, I think.

Patterson: He was the one who invited me to participate. I think that's made a great deal of difference.

Ed Daly also had connections with Holy Names, which is another one of the Catholic schools. He had a very close relationship with then-president Sr. Irene who was heading one of these campaigns too. So I was on that advisory group. I suggested they start the annual business conference they now have. I stole the idea though, because University of Santa Clara was doing it, but I suggested it to Sr. Irene. So that one's been going on for a long while now.

Morris: Annual business conference. How business can help the school?

Patterson: No. The business conference they have is about Oakland, business opportunities in Oakland. They hold it up at Holy Names and they work around their themes. Invariably they bring in a lot of the business people, CEOs and others and talk about various and sundry things that are happening to Oakland in the business world. The development of the downtown center was a theme.

Morris: With Ed Daly gone and Bill Knowland gone and Edgar Kaiser gone and Kaiser sort of having come apart, is there new business leadership of that same caliber?

Patterson: Yes, I think so.

Morris: Who has taken their places?

Patterson: In the case of Kaiser, I think Jim Vohs has, in a very real sense, inherited the Edgar Kaiser mantle and has, I think, done a terrific job.

Morris: This is though the company has seriously restructured.

Patterson: The Kaiser Health Foundation has been the remnant of that Kaiser empire which has been the strongest operator in the city on urban affairs, the New Oakland Committee kind of thing. Jim has stayed with the New Oakland Committee a long time. He's one of the founding people there. He's on the Marcus Foster Institute, so Jim has very much stayed with the Edgar Kaiser direction. The rest of the companies, of course, got spun off, so there's no real identifiable public affairs program or person. For a while, Kaiser Engineers had one. The man who headed up Kaiser Engineers was my predecessor as the chairman of the Oakland Private Industry Council.

In Bill Knowland's case, Bob Maynard began to play that kind of leadership role.

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Patterson: Anyway, Bob's big thing on the local scene has been the Urban Strategies Council, which incidentally I'm chairman of now. That's another thing I'm a founding member of, the Urban Strategies Council. [laughter]

Morris: You sure like to get things stirred up, don't you?

Patterson: I keep getting invited. So when I left World Airways, I said, "Well, let me at this thing." Interestingly enough, a lot of things I was doing in San Francisco, I stopped doing. But then, I kept being invited to do things. I was very much aware that I could no longer bring the corporate bounty along with me and no longer operated much in the corporate setting. I do think that that is an objective factor to be considered by anybody who is asking for board members or support or resources or what have you.

Morris: They will have to love you for yourself alone now.

Patterson: That's right.

Morris: Yes. Interesting.

Patterson: So East Bay Community Foundation, the Urban Strategies Council, so I guess I'm more involved over here because I'm more active over here now.

The only San Francisco--. Well, I was on the board of the San Francisco Unitarian Church twenty-five years ago. The church went through some very hard times. A new minister came in and I was persuaded to come be a member of the board again, after twenty-five years, as a part of getting the church headed in new-yet-old directions.

Morris: Somebody did their homework. That's really interesting.

Patterson: Somebody remembered that I chaired the goals committee for the church. What had happened, talking about philanthropic, was that two very wealthy sisters had died and left the church a great deal of money. There was a big debate, what to do with the money? Programs, building. So we finally came to agreement. "Well, we'll redo the building and make a Unitarian center." That will be a place where we can do our good things.

So the notion was, well, let's make sure we do a lot of good things.

So we set up a goals committee and I was chairman of the goals committee. We laid out all the good things we thought we could do. We projected some that we could do in the expanded facility. Well, that's one of the things that worked out beautifully. It was good to look around and see that the center, i.e., you know, the meeting rooms, were being used in the kind of ways that we hoped, whether it was yoga classes or the San Francisco Girls' Chorus practicing or the AIDS quilt. It really is something. I've always felt good about that.

Morris: That's sort of the lighted church house idea, isn't it?

Patterson: Yes. Very much so. Well, I pulled back from that somewhat because, it's in San Francisco. But now that's about the only reason I go to San Francisco--. Being involved in the church outside of the Sunday services, you have to go in during the week and I don't like to do that.

But I can remember any number of years, any number of days, at World Airways, I would hit the freeway, going into San Francisco for meetings at United Way, KQED, the Fine Arts Museum, etc. I was there when the United Way changed from all those trustees to a board of directors. I was both a trustee and a director.

Catholic Connections

Patterson: I do want to add just a couple of things, though, about Ed Daly and also about the Catholic connection, because it was especially interesting to me, being Unitarian. I really came to know a lot of Catholics in the Catholic university world and in the philanthropic caring world, which opened my eyes about what the church was all about in many ways. There was another marvelous connection. A Father Costigan somehow or the other found himself out in Ponape, in Micronesia. Years ago, he founded a school, Ponape Agricultural Technical School for the Ponapeans. He came to town and somebody said call Ed Daly. Ed Daly had me talk to him before he talked to Ed. Father Costigan hit it off with Ed and that started another philanthropic relationship.

We had a lot of fund-raising dinners for Father Hugh Costigan. He would come back now and then. We would send out

the invitations and raise money. My wife spent a summer in Ponape running a well baby clinic. She had done the same kind of thing for the Nigerian Red Cross when I was on a fellowship at a university there. Ed Daly financed her trip. That was another one of those Catholic philanthropic things that Ed was always walking in to.

Another one that comes to mind is his meeting the cardinal for American Samoa and independent Samoa. There I was again, this time in Samoa developing another scholarship program, but this one, interestingly enough, was not for Santa Clara because the people we talked to said, "Well, this is an agricultural island. If we're going to send them to college, they need to go where they can study agriculture." So we wound up sending five Samoans to UC Davis, full scholarships.

Morris: That's neat.

Patterson: Some of these things started off because of some business connection. We were leasing airplanes to Korean Airlines and doing maintenance work for them and we were involved in Mali on a commercial basis. But in Samoa, that was one where he just liked the cardinal.

That was an exciting time. Ed was very demanding; he could be very tough. But he and I had a lot of fun together too. He really had this great capacity for being willing to undertake things. I enjoyed those days With Ed Daly.

Reconfiguring and Sensitizing Boards of Directors

Morris: Having started out without very much yourself, were you also more likely to take a risk or more interested in trying something new?

Patterson: I think that what happens over the years, is you developed this notion that you have to do things differently. At least you have to try. One of my favorite words is "reconfigure." Reconfigure also contained the notion that you didn't tear it up. You hopefully reordered it. One of the things I have felt very important in my involvement in all these boards has always been reconfiguring in terms of the kinds of people that you have on there. People who are sensitive. Having this kind of life experience, as opposed to somebody else's, develops some notion that's not "no" so much as, "why don't we do it this way as opposed to that." Every now and then, I've been impressed

with how ill-informed some board members of charitable and philanthropic organizations are. I've also been impressed by the fact that some of them tend to forget what the organization is all about.

Morris: Oh? In what way?

Patterson: Well, for example, a member of the distribution committee talking about "all our money." This is the San Francisco Foundation. I looked at him. "Our money?" You have somebody who is applying for a grant and in the discussion he starts out, "I don't think we should give him our money for this." "What do you mean, 'Our money?'" [laughter]

Morris: Oh, dear.

Patterson: He said, "Chuck, you know what I mean." I said, "No, I don't. It sounded like to me that you said it belonged to the distribution committee instead of the trust. This is what we're supposed to do with it." Every now and then, there was some opportunity to move somebody a little further along. I think I've seen some of that more recently in the East Bay Community Foundation. Some people have come a little ways since I first got in here. Because there is a restructuring. Lois DeDomenico, she's a terrific person. While we're interviewing, you could talk to her.[1]

Morris: Yes, one of my colleagues has been interviewing her.

Patterson: But she really turned that foundation around. What she did was she realized that the foundation needed resources so she went after people with resources. Of course, people with resources are not always the most enlightened, but in the process she made good marriages between people with resources and the foundation principles. She was providing philanthropic education to those who had resources.

Seeking Increased Visibility for Oakland

Morris: Was that Lois' idea or is it Sandra Pyer? Or did they think it up together?

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[1]See The DeDomenico Family: Growth of the Golden Grain Company Through Innovation and Entrepreneurship, Regional Oral History Office, University of California, Berkeley, interview in process.

Patterson: No. I think that Lois and Sandy worked together, but essentially Lois felt that, as chairman of the board, her job was to raise the money, so she handled the business of identifying people who had money and resources and then trying to persuade them that this was a good way to be philanthropic and that one should be.

Morris: Well, it was a stroke of genius to get David Packard to put up that big challenge grant.

Patterson: She and Sandy worked very close together. Primarily, Lois had figured that as chairman, her job was to raise the money to do the good, which I think is a hell of a good approach. Of course, she did a marvelous job with the Oakland Ballet. She has done very well at everything she has touched. She is an ideal philanthropic person because she believes in what she is doing and has capacity of giving herself to it.

Morris: Well, why don't we stop there for today?

Patterson: [leafing through scrapbook] This is another one of those times that Ed worked very hard on putting something together, the exhibit of early Irish Art.

This is the National Jewish Hospital [shows picture]. So they came to town. They had never had a fund-raising dinner before in the Bay Area. They came and asked and talked to Ed about it. He said okay he would do it. He said, "Not in San Francisco." So they had their first one in Oakland.

I like to think that maybe among my contributions to Oakland has been to bring some visibility to the city. I always liked that. That was one of my favorite parts of doing my job, advising Ed about what was going down. I always thought that one of my contributions. I was always going to San Francisco for dinners, fundraisers, what-have-you. We never had much in the way of fundraisers and dinners over here. I think we did the first one. Ed was the honoree and I think we did the first one for the Easter Seal Society. Ed was the honoree and I suggested, "Why don't you do it in Oakland, since your headquarters are here?" They did.

So there were about four institutional dinners that I had a hand in getting started: the Easter Seal thing, the Oakland Chamber of Commerce, the Private Industry Council, and the New Oakland Committee. None of this would have been possible without Ed Daly's backing.

I said, "Hey, you've got to raise money. Follow the San Francisco example." So now Oakland has dinners going all the time.

One of the other things I started was what used to be the St. Patrick's Day Parade.

Morris: The caption on this photo says, "First Oakland-Bay Area Unity Parade, March, 1978."

X CORPORATE CITIZENSHIP AND BUSINESS DECISION MAKING AT WORLD AIRWAYS

[Interview 4: June 13, 1991]##

An Informal Approach to Company Contributions

Morris: When you were Mr. Daly's right hand for community giving and public affairs, I wondered, did you have a budget? Did the company have an amount of money that they put in the budget for contributions?

Patterson: No. Keep in mind that this was very much a one-personality-dominated firm, his very strong point of view was that we'll take care of it. So he would say, "You'll and I'll take care of this. At one time, some of my more organized colleagues, especially our attorney, tried to get a budget and some sort of committee.

Ed said, "No, I'll do it," and, to me, "you'll do it." So that's the way we did it. It was really something because here was a range of giving from something like $50, $100, $250, $1000 for a table at some fund-raising banquet to literally, millions of dollars spent on the orphan and refugee airlifts and recpetion centers, you see.

Morris: Yes.

Patterson: Just flying the planes, and all of that coming out of his pocket and not the company pocket. I remember, we took a 747 and flew to Somalia in one of those periodic famines over there. Relief supplies, a medical team--a kind of MASH unit tent, equipment and all. He came on that trip. I know that just the fuel cost thousands of dollars, which was furnished by him, and the cost of the plane and the crew. All of that.

There was this great feeling on his part that all of this was to be highly personal. He didn't articulate it that way but it was a personal thing and he was going do that. He didn't want committees and budgets; it was whatever came to his attention that he was interested in, or people who he cared about who wrote or talked to him or me. If he knew something about it, he himself would decide if this was an occasion to help. Or more and more as the case got to be, he would refer it to me and I would make a recommendation about whether we should do it or not. Whatever the World Airways public affairs and charitable giving program was, it was really based upon Ed Daly's notions of what is good to do and my notions of what is good to do. It included my understanding of what some of those things were he was particularly concerned about, and I had some values of my own that went into it too.

Morris: As the company hit financial difficulties, did anybody raise a question as to how much was going out?

Patterson: Oh, yes. As the the company began to hit the financial difficulty, what began to happen was that certainly my own activities, which I would say must have been at least 40 percent in this area, became less and less, and of course that started to discourage people from asking, because they know that you are no longer in a position to help.

Then as the problems came, resources in terms both of money and staff and what I was doing and his own involvement got laid aside. In fact we had to struggle very hard to wind up some long-term commitments that had been made, particularly, as I recall, to the University of Santa Clara for a scholarship fund. A hefty commitment that ran in the face of the fact that the company needed every penny it could take in at that point to stay alive.

So essentially what happened was that the giving and the charitable and philanthropic participation just ground to a halt. One of the things that I had to do was to wind it up. I had to write some people letters and discourage others and say, "We are no longer in a position to do that."

Morris: You're not going to be able to do it. That must be really tough.

Patterson: It was. It was. The biggest thing that was unfinished was a scholarship program that we had established at the University of Santa Clara. I think it was the one for Korean students. That was the last one.

Port and City of Oakland Involvement

Morris: Did the Port of Oakland keep pretty close tabs on what World Airways was doing, in terms of being located on port property and using the port facilities?

Patterson: Kind of. Let me put it this way. After all, the port of course was basically interested in what World Airways did because of the requirements of the Economic Development Administration. What happened there was that, with the change from the LBJ administration to the Nixon administration, some of these public affairs imperatives got to be less imperative. That is not to say that EDA did not continue under the Nixon administration to come out and check what kind of progress we were making on our commitments for training and hiring minorities.

But the port never really monitored us on that so much as EDA continued to monitor what the company was doing. As I said, that monitorship began to fade away as the project itself got old and as the values in the new administration shifted away from prior administration priorities.

Morris: World was a major tenant of the port.

Patterson: That's right. The way the thing worked was that it was the Economic Development Administration that had set down the guidelines and rules for corporate responsibility efforts that the company was going to undertake if the company was to lease this facility, which belonged to the Port of Oakland but was funded primarily by EDA. So EDA essentially said to the port, "You have got to set down some requirements for some responsiveness for job training for whoever is going to occupy these facilities which are being built, which are primarily being built with public money. Because the public interest here is in helping relieve unemployment and these real problems that are associated with that. Not in providing World Airways with a cheap hangar." Well, it cost fifteen million dollars.

Well, the port then was constrained to push for and make sure that World was doing this. But what happened, I suspect, is that they were relieved when I was there because I took on the responsibility. So it was my responsibility then, in the company, to deal with this aspect of our obligations under the lease arrangement for the maintenance hangar, which had a forty-year lease. So I found myself dealing more with the EDA, on what we called the employment plan, and World Airways'

commitment and involvement in these community support activities, although I had some problems about conflict of interest which was pointed out to me in early days by EDA staff.

I think, to put it bluntly, they were content that "Daly and Patterson were taking care of that."

Morris: And they put a nice hangar on the facility and steady rent.

Patterson: That's right.

Morris: Later on in the eighties, when things started not being so swell, did the port or the city council offer any assistance to World or mediate at all?

Patterson: Oh, do you mean, insofar as how the businesses ran?

Morris: Yes. I'm wondering how a company fits into the community. If there is some sort of an effort to help local companies over hard times.

Patterson: I see. Of course, this was very important because once I went to work for World, there was this whole raft of things that flowed, not only from Daly's own commitments. I would like to come back to the nature of those, because it got me into some areas, particularly Catholic philanthropic and charitable activities. I will come back to that.

As a result of this commitment to do some training and to be a good corporate citizen, as it were, as a part of the requirements for occupying this magnificent hangar, I guess in a very real sense, as Lionel Wilson, who was mayor at the time said of Daly's service, is that one of the things that Ed Daly contributed to the city of Oakland was Chuck Patterson's services.

Morris: That's neat.

Patterson: I got a little embarrassed. In a very real sense, it was true because of the company's obligation in regard to the lease, I got heavily involved in these city and federal manpower and training programs that I've talked about. So from about 1969 up until two years ago, I went from the Manpower Commission to the CETA to PIC, which is what it is now, the Private Industry Council. All of these have been city-run programs, operated with federal funds, which are aimed at training and making people more employable.

My line of responsibility from World Airways to the city was very direct insofar as those programs were concerned. After all, I served as a chairman on both the CETA Commission, and then when it was the Private Industry Council. There was a skills center that Peralta Junior College had. We supported that and I talked about World setting up the training program there.

The Majority Owner's Influence

Patterson: Again, people all over the community would come to us again and again for charitable contributions: city people and organizations. Some of the well-known names, I guess they're still around, the district councils--Al Hirst, district council. I remember the Jubilee House, Holy Names College, the list was really extensive. It's funny too because I have to say that we never once sat down and said, "How much did we give this year?" It never came up. We used to talk about review--. In fact, when I was elected to the World board of directors, and one of my jobs occasionally, not all the time, was to report to the board of directors on what we were doing in public affairs to help the community and that kind of thing. That was extensive, that was always extensive. Ed insisted on these full reports.

Morris: Really? And nobody said that it was too big a share of the profits?

Patterson: Oh, no. That never came up, of course, until the company started losing money. The reason that it didn't come up, and this is important insofar as what one knows about corporate giving or any kind of institutional giving, is that to the extent that a principal owner and chief executive--. Daly set that policy and that authority and he insisted that this was a part of the company's action. He was the one doing business.

Morris: Part of doing business. Really.

Patterson: He was the one who said at the board meetings, "Patterson, get ready to give your report on what we've been doing in these areas." He was proud of it and he had very strong feelings about it. He saw that as integral, at least to his notion of being a corporate citizen. He didn't have to worry about what anybody else thought because, after all, he owned 80 percent of the company. So he could set that kind of policy. I know that. No one ever said anything to me, but I was always aware

of it. There were any number of people in various management positions at World Airways who had, I'm sure, second-guessed the hell out of him on this kind of commitment, but once again, no one ever said anything to me, would dare. Literally, that's what did it. They wouldn't dare. They sure as hell wouldn't dare say anything to Daly about it. So it was accepted.

Of course, what began to happen was that people had their own favorites. Some of the managers and other employees had their own favorite things, that they wanted to get some help from the company, so we did that too.

Morris: So everybody funneled it right into this discussion.

Patterson: Right. Some pilot had a boys' club that he was active in, he had come into my office and said, "Hey, could we talk about somehow--." That kind of thing. So I say, I think the one thing that I am stressing, it was highly personal and highly face to face, if not face to face with Daly himself, then face to face with me. Every now and then, there was something of some magnitude that I would say, "Well, I think we better go and talk directly to Ed Daly about this."

Morris: So you're saying that Daly's sense of generosity increased the awareness of being part of the community activities on the rest of the employees?

Patterson: Well, I'm not sure how much of that took with some of the others because after all, there were lots of guys who said, "Well, you know, we're running an airline here." But not to me and not to him.

The Low-Cost Fare Experiment vs. the Big Airlines

Morris: Was it the same kind of thinking that led to the decision to go out after the real cheap fares before anybody else was doing that, except the British?

Patterson: I would say that that was very heavily a business decision primarily, but it was undergirded by his notion that there were a lot of disadvantaged in the world. A lot of disadvantaged in the world who needed help. So to a certain extent, perhaps, and I have to say we never discussed this, his dedication to the low-fare market may partly have been rooted in some notions of fairness.

In fact, you see it in the advertising and promotions of World Airways, a "small airline," our advertising theme was David and Goliath, that World Airways was going up against all these giants who kept up exorbitant fares. In fact, come to think of it (yes, I had forgotten about this), when we sat around talking about strategies in terms of promoting what we're trying to do, especially trying to convince the Civil Aeronautics Board and other political people that they should let us do this kind of thing, we did pull out the stops in terms of "Hey, look at all these people who can't afford to fly," and angels like that.

But this was the David and Goliath theme. So Daly had these things struck. If somebody came to him, he said, "That's a good idea." He had these medals made and given to us to hand them out.

Morris: Oh, that's handsome. It sometimes seems, watching from the outside, as if Oakland airport is on the short end when it comes to passing out airline routes and that the Civil Aeronautics Board sometimes is preferential.

Patterson: That wasn't so much the Civil Aeronautics Board. Those are decisions by airlines as to whether to fly out of San Francisco, whether to fly out of San Jose or whether to fly out of Oakland. The truth of the matter is that San Francisco was the preferred passenger destination. If you have someone coming to the West Coast, you would have to explain, "Well, where's Oakland in connection with San Francisco? Why should I fly there?"

So essentially, the major airlines for a long time just chose to go to San Francisco. They thought that it was a solid economic decision. Only as airports have gotten more and more crowded, the business has changed. You can get in and out of the Oakland airport much faster, so then that means that the number of airlines flying flights out of Oakland has increased. Therefore, the choices, when you're going to go someplace, have increased. So the Oakland airport story is one of tremendous expansion in the last few years, in terms of the number of passengers and the number of airlines and the flights coming out of there.

But at these times, World was the biggest thing at the Oakland airport. Even we at one point decided we should operate some of our scheduled services, when we're doing a scheduled service, should operate at least some flights out of San Francisco in order to pick up some low-cost traffic out of there, although we ought to make more out of Oakland. So we

had flights from San Francisco to Newark airport and to Baltimore.

These were secondary airports in those days, Baltimore verses Dulles.

Morris: It's right there between--.

Patterson: Right. Or Newark verses La Guardia and JFK--those were the secondary airports we were flying in and out of.

Morris: Except that those of us who travel to the East Coast, because we want to go up into New England, wouldn't be caught dead going into JFK. We prefer Newark.

Patterson: Well, that's what's happened. The whole business has changed. So one of the arguments that allowed us to get into the scheduled service, had to do with serving these underserved airports. I think that was certainly a clear kind of ideological, I would call, element to this notion of low-cost service.

Morris: Did Daly, and wasn't it Freddy Laker who was doing the same thing in England, did they have any contact with each other, or was it just inspiration on both?

Patterson: They were going down the same track at the same time over the years. What happened is that the British let Laker start doing his thing before the Americans got around letting low-cost, or at least charter carriers, in to the scheduled service business. Laker and Daly knew each other. In fact, I remember Laker came by and we spent a day going around with him, looking at World. But they were moving on the same track over the same period of time. The British system was such that I think Laker got into operation before World did.

Morris: So is there a sense that I hear, that Goliath kind of sat on Ed Daly?

Patterson: Oh, yes, because what happened was this--.

Morris: That it wasn't necessarily economics. It might have been the economics of politics?

Patterson: Well, no. I think that for the big airlines--. That was strictly economics. Because what Daly had argued, and that's where these two motivations get tied up together, was that there were literally millions of people who could not afford to fly. That if you brought the prices down, and if you had the

right kind of service and the right kind of planes and the right kind of seating configurations, there were masses of people who didn't fly who would start to fly. So therefore there was this market out there that needed to be exploited and addressed. That was really very much the basic notion.

Morris: And that all airlines could then share in that eventuality?

Patterson: Well, no, that wasn't the idea. The idea was that if you so addressed that market, then certain airlines would become dominant in that market. For a while, you see, this worked. So you had World Airways, then along came People's Express and there were a couple of others, all of whom were flying, once the door was open, low-cost scheduled service.

Morris: Yes.

Patterson: That's when the major airlines looked and made an economic decision. Well, they may have felt threatened too, but strictly in terms of income. They did feel threatened. "Why should we sit here and let these guys have this segment of the market?" So they too moved into that segment of the market. What happened was that little by little, World Airways was pushed out of the scheduled service, People's Express was bought out. So all these people who pioneered, like Freddy Laker are gone. Literally, the heavy competition came up against them and said, "We can do this and we can do it better. Not only can we do it better, our advertising budget is bigger." After all, why would you want to fly some obscure airline called People's Express and World Airways, when you can fly American or fly United. Literally.

Morris: Yes.

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Patterson: In his attitude, advertising, Daly was going up against these striped pants guys, and you know he was very pugnacious about it. As I say, there was this very strong strain of looking out for the underdog that undergirded his concept. But the results are pretty clear now because all of those airlines are out of business or got gobbled up by somebody else. The big airlines moved in and the prices have gone up.

Deregulation and Lifestyle Patterns

Morris: Well, then we had deregulation.

Patterson: Well, that's what led to all of this. That's the word. None of these low-cost operations and scheduled services would have happened. So the big fight that Daly and some others led was for the deregulation of the airlines so that "the market" could dictate prices.

Morris: Oh. That was led by the small non-scheduled operators rather than the big guys?

Patterson: Oh, yes. Yes. What regulation meant essentially was that there were protected routes, that the decisions were made so you didn't have too many carriers flying the same route. Deregulation meant, "Okay, we've now have a free-enterprise airline system, if you want to fly from here to there, we're going to let you, you can set your prices." That's what happened.

So I think the big airlines looked at deregulation, and decided they were not about to sit there and let some other carriers take advantage of deregulation, eat up pieces of their market. I don't know that there was a whole segment of people out there who would fly if you could bring them the right prices--. I suspect that that's true because at this point a majority of people get around nowadays by flying. The bus companies are in trouble and Amtrak keeps struggling.

A case could be made for that that period of deregulation. The People's Express and World Airways, really made a change in American flying habits, people who had not thought about flying began to think in terms of flying when they wanted to go somewhere. And that cuts across all kinds of class lines and money lines. Just about everybody flies now, where before that I think significant numbers of people never considered flying an affordable option.

Morris: Is that a function too, maybe, of the thing that sociologists talk about, the spreading out of family patterns? People move looking for work--.

Patterson: Oh, yes. That is part of it, but also (as we found when we did a lot of interviewing of people) people like to go and visit their families. A lot of it was that you didn't go and visit

your family because it cost you a leg and an arm on the airplane, and your vacation wasn't long enough for you to take one, two, three days on a train or bus and then coming back. So people at certain salary levels would be able to buy flights because these prices brought flying well within their range. There were many people who had never flown before when we started out with our promotional fare of $99 round-trip to Hawaii and the East Coast. You had thousands of people who never thought they could ever do this. It would be very interesting if some business scholar was to take a look at all that and see how the pattern of flight or people who flew changed as a result of that deregulation and these low-cost, high-density operators.

XI SAN FRANCISCO FOUNDATION DISTRIBUTION COMMITTEE, 1976-1986

Nomination on Bob Harris's Recommendation

Morris: Could we move now to who first talked to you about going on the San Francisco Foundation distribution committee?

Patterson: That trail was an interesting one, because I think, not so much who talked to me, but where I know the trail began. Bob Harris was a very active lawyer in San Francisco, senior partner at Heller, Ehrman & White. He and I had served together on the board of the United Way. We were also on the board of the Bay Area Social Planning Council. It was in the context of United Way that Bob and I had come to know each other, and so I have assumed it was Bob Harris who first put forth my name.

Morris: What did you two like about each other?

Patterson: Well, Bob is a very affable kind of person. He's very shrewd and a hell of a lawyer. Thoughtful, very dedicated guy. I think I talked earlier about--. Well, there's a certain type of San Franciscan. I was impressed with this strong, very strong philanthropic bent in the San Francisco community, as best exemplified in a very strong way by the existence of the San Francisco Foundation. Of course, Dan Koshland was the prime mover. Then, in addition to Dan Koshland, the law firms, the big corporate law firms, the Wells Fargo Bank, Bank of America, and all of this unique little San Francisco culture in which a great many people at the upper business/corporate level moved, and knew each other.

Morris: Sort of a pro bono group.

Patterson: It's built-in. One has somewhat less of that nowadays, but I certainly felt that during those days that that community was very discrete. That's still there, but I don't think it's as strong. It was a very powerful, economically powerful and

politically powerful, group of people. Bob Harris was very much a part of that.

Morris: Was he a Stanford graduate? Because I see your appointment was from the Stanford president.

Patterson: That wasn't how that worked.

Morris: Ah, okay. I'm ahead of the story.

Patterson: The San Francisco Foundation had had its first black on the distribution committee, and I can't remember his name, but--.

Morris: Ira Hall.

Patterson: Ira Hall, right. Did Ira have any connection with Stanford? I can't remember.

Morris: Sure. He was a graduate student in the business and law program. I'm told that Bill Hewlett suggested Hall go on the distribution committee when Hewlett went off.[1]

Patterson: Okay. So now we've got the progression, when Ira took a job back East, then that slot became vacant. The vacant slot was the appointment by the president of Stanford. So that's how that came about. This was a time when there was a considerable and strong desire to make sure that the foundation had minority representation.

Morris: So you came aboard when Ira left for good.

Patterson: When Ira left, I came on. He was on there for two years, I think, and then he left. Then I was recommended for, I guess, for the "Stanford" seat and was appointed.

Morris: About 1976?

Patterson: I can't remember exactly when that was. It was about 1976. So I had my ten years. No, it must have been earlier than that because it was for ten years, and I left the distribution committee--. When was that famous trial? Probably more like 1975. It had to be 1975, I think.

And so, in a very real sense, there is a kind of trail, the fact that I had met Bob while carrying out my

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[1]John May, Building a Community Foundation, Regional Oral History Office, University of California, Berkeley, 1976, p. 57.

responsibilities for World's public affairs and corporate social responsibility that I had wound up on the United Way board anyway. Now, that was an interesting thing.

The Nonprofit Culture and Ethnic Diversity

Morris: The United Way board.

Patterson: No, not just the United Way board, but being from Oakland--I live in Berkeley but I was actually from the Oakland scene. Number two, coming out of the corporate setting, i.e. World Airways. Ed Daly was well known to the business community of San Francisco, and it was also known that Ed Daly had this philanthropic bent. And, number three, being black. To put it bluntly, there weren't many people with my qualifications or my demographics. That's a more neutral world than qualifications.

Morris: All the way from being from the East Bay to being black, that's all part of the context.

Patterson: And being a senior officer in a corporation. At the time that I became vice-president of World Airways, I seemed to be the only black corporate vice-president in the area. I think that's probably close to being true at that time. And, of course, having moved around in those years in the philanthropic circles that business moved in, I was a very visible person. Maybe the other thing is that (I think) I'm a reasonably affable can-get-along-with type of person, so that made me, as it were, a prime demographic candidate for boards and appointments. I didn't scare people who knew few blacks if any. All these things together, that's why I wound up on the board of the Fine Arts Museums and on the board of KQED and as you run down that list--.

Morris: I would say an impressive list.

Patterson: --a major list of San Francisco philanthropically supported institutions. I wound up on many prominent philanthropic boards in San Francisco. Notable exceptions include the symphony, the ballet, and the opera. I was regularly being approached for board and committee service. It was this combination of factors that led to my appointments.

Morris: Did you feel welcome? Were there any points where you felt that you were not terribly welcome?

Patterson: Oh, I felt not only welcome, but welcomed with enthusiasm. The only place where I ever felt uneasy was the Fine Arts Museums. I never quite got a grasp on that. I don't know. There were some external factors that had something to do with it. There was a certain amount of class snobbery involved in that, and the snobbery was very heavily associated with old San Francisco society dollars and money and being able to make heavy contributions. And the board was dominated at that point, and maybe still is, by people who were pretty hefty givers in the art world.

Morris: More so than KQED?

Patterson: Oh, yes. Because here again, there is a great deal of reference and, as it were, the culture of KQED as opposed to the culture of the Fine Arts Museums in the sense that KQED is a public radio station, and by virtue of that, it already says that this operation must be open and bring in all kinds of people, etc., intellectually, as well as funding sources. The Fine Arts Museums, I always had the feeling, probably still do, not just about that, but other museums, these are heavily dominated by private individuals--personal fortunes, not corporate. These are, by their nature, much more elite operations. And elitism has an awful lot to do with having the kind of resources to fund expensive art. You cannot operate a fine arts museum without personal contributions running into millions of dollars. That element is very critical.

Morris: But museums, by their definition, are institutions that are open to the public and theoretically encourage lots of folks to come in off the streets.

Patterson: They certainly are, but after all, certain kinds of museums are still--. Although only one of the things that I have observed in my years here in the Bay Area and in this philanthropic area is the growth of the notion that museums had to, or should also be something relevant to the lives of Hispanics and blacks and all these cultures which were not European-derived. You could not automatically assume that the Fine Arts Museums had anything whatever to do much with blacks and Hispanics. They didn't. My comments before are not aimed at access but the sources of support and direction.

Morris: That makes the history of the Oakland Museum in seeking out black board members and staff exceedingly interesting.

Patterson: Absolutely, because--and I don't know if anybody has ever written about that yet--this whole concept that I'm trying to

articulate here came to fruition and to real battle in the case of the Oakland Museum. It's a battle that is not--.

Morris: Not resolved yet?

Patterson: Guerilla warfare goes on. This is relevant to our conversation. Keep in mind that the politics of the city of Oakland were such, i.e., the involvement of minorities in the city of Oakland politics and the fact that the city of Oakland was heavily involved in owning the museum, that the "political" element, i.e., minority, tax-paying supporters of this city, insisted that you have to have a place for them in the city museum. You didn't have that sense in San Francisco Fine Arts Museums for a couple of reasons: number one, I don't think there was much push on the part of minorities in that direction in San Francisco; number two, the city government wasn't particularly sensitive and the minorities did not, and still do not, dominate that city's politics in the way that minorities do in Oakland; and you have this very strong, as I say, very powerful group of San Francisco people who are in quite a position to keep on the traditional track <u>they</u> finance and support.

Morris: While you were on the San Francisco Foundation distribution committee, you didn't come into contact with pressures to increase diversity in nonprofit organizations around the Hotel Tax Fund and the Ethnic Dance Festival or any of that stuff?

Patterson: All that stuff came up, but I don't remember those being in the San Francisco Foundation so much. What did come up which is relevant was that the San Francisco Foundation was in the business of funding, I think significantly, the Mexican Museum and other kinds of museums and cultural things that were coming into being or were in being in San Francisco. I think the Mexican Museum is a very prime example of what I'm talking about. It would not have existed without the San Francisco Foundation. Yet the other part of that is that this art would never have shown up in the Fine Arts Museums. You see what I'm driving at?

Morris: Yes.

Patterson: In a way, to use today's phraseology, when I was on the board of the Fine Arts Museums, and I don't know if it's changed now, they were a very strong example of political non-correctness. You know, we talk about political correctness which gets interpreted as a certain amount of sensitivity to minorities and so forth--that place was prime Non-PC. [laughter]

One of the problems in this kind of discussion is that it is a put-down. I don't think it is necessary to talk about how great Mexican American art is, or to talk about the terrible fact that white men painted all these paintings, or something like that. I find I don't have much sympathy for that, but in terms of the reality, the deYoung and the Palace of Fine Arts are not the place where you would go--.

Morris: To see good Mexican or African art.

Patterson: African art, yes. Not black American art. It was not necessarily a place that Ed Daly would have thought about giving money. He did so because they had this Treasures of Early Irish arts exhibit.[1] I say this because it was his ethnic history that attracted Daly's interest, and therefore, I became involved.

Now, they do have a terrific African, ethnographic collection, they call it. They have a terrific African section. In fact, the man who was the curator was a Peace Corps volunteer in Nigeria, Tom Seligman; he left to become the curator of the Stanford Museum of Art. I was very much aware that there was that element. But, that had little to do with black Americans. That had to do with the fact that African art had moved up into heavy money collecting over the years--starting in Europe. That's worth a book too some day. How this "black art"--that's the other thing; it's not black art, it's African art--how it's now a part of these major museums like the Fine Arts.

The British Museum and their collecting had a lot to do with that historically, I suspect. The fact that the British Museum went into heavy African/Asian arts over the centuries provided artistic legitimacy for African art as an important element of the best Western museums and so forth. That's one of my conceptual notions, having been in the British Museum and having seen the vastness of their African collections. The British plundered heavily in their colonizing. All kinds of terrific things that are stolen. The Elgin Marbles from Greece epitomize their attitude over the centuries as well as now.

Morris: They say that they were defending it from being destroyed by the elements and the rotting--.

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[1]February-May, 1978. World Airways funded the deYoung Museum brochure for this traveling exhibit.

Patterson: Balderdash. [laughter] There's only one word for that and it's balderdash.

Board and Staff Roles

Morris: Okay. I found in my files the 1979 Annual Report of the San Francisco Foundation, which lists the distribution committee. I wondered if we could take a look at some of these names and see how they came through in your perception as to who worked well with whom and whose interests you were interested in.

Patterson: One of the things that I really was impressed by with the distribution committee at the San Francisco Foundation was the kind of personal commitment and openness--I'm struggling for the right word. You didn't get a great deal of taking negative positions on applications or grants far from a member's cultural matrix or cultural experience, so that they would say, "Well, what is this?"

My overall impression was that they were a pretty sophisticated and sensitive group of people.

Morris: Well, you don't get to the San Francisco Foundation distribution committee, in my observation, until you have served a kind of apprenticeship that you have in lots of organizations up and down the ladder.

Patterson: That's right. Everybody came out of that matrix I referred to. You have this philanthropic culture of San Francisco. This group was the epitome of that, as a group and as individuals. It was my impression they were very open and had this unique willingness to gamble and do things differently, to deal with problems and peoples and cultures that were far beyond their personal knowledge and personal relationships.

Morris: Is some of that due to Martin Paley and staff?

Patterson: I was coming to that. Heavily. My impression was that Martin Paley was critical in that respect. And I think John May had some of that too. But certainly Martin Paley was critical in his understanding of the role of what the foundation could do and the kind of problems that it needed to address. He was terribly sensitive and knowledgeable about what was happening in all these areas, in homelessness, poverty and the arts, what have you. As far as I'm concerned, he was the critical element in being able, and I use the word to "exploit" in a positive

sense, to exploit the sophistication and knowledge and understanding of people on the distribution committee.

One of the more interesting times I had was occasionally, given my own background, was able to get into a dialogue with members of the committee and saying, "You haven't quite got that right. This is what you need to consider."

Morris: What kinds of things--.

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Patterson: Questioning the validity or even the ability of an organization as to whether this is going to do any good. Would we be throwing money down the hole, so to speak. So there was a lot of questioning. I think it was just consistent with people who were very successful. They wanted to make sure that we were "making bets" on things that were going to work, so therefore, applying certain kinds of standards out of the business community and out of their cultural experience. On occasion they were much too rigid or not sensitive or understanding enough of what maybe some black group was proposing to do, or some Hispanic group or some Indian organization. That kind of thing.

And I want to be very careful about this because I think this is important. After all, in philanthropy (and this is also true of the East Bay Community Foundation where I have had two committee meetings this week) the people who are in a position to help and want to help by providing economic resources and intellectual resources, analytical, and business resources, are critical because that's where the resources come from. They want to do good but everyone has to keep in mind that their business is not knowing necessarily what projects are going to do some good or what projects are going to work or even understanding fully what the problem is that some people are trying to address.

Given that, that's where the staff is terribly important, because then the staff has to come forward in this setting, as in the East Bay Community Foundation, with the kind of program and explanation and analysis that addresses itself to the fact that the trustees are people who want to do good, but then he runs a real estate firm so he's not necessarily cognizant about what makes sense in terms of an after-school educational program. Do you see what I'm driving at there?

Morris: Yes.

Patterson: So therefore, then, the role of the staff in that respect gets to be critical. I found myself as a board member able to play some of that same role even though at this point I was part of the corporate sector--there is nobody else on this list that ever worked for an Urban League.

Morris: That's true.

Patterson: Or who ever earned their living working in programs of that nature or directly aimed at resolving problems that much philanthropy is devoted to.

Morris: In other words, you had worked in the non-profit sector.

Patterson: That's right. So my thought about this and my feeling has been that it's a good thing for philanthropic bodies like the San Francisco Foundation and the East Bay Community Foundation to make sure you have some significant element, at least some balance there, or some presence there, that does have this capacity as a board member as opposed to the staff where you always get to know something about what's facing people in education, what's facing people who are homeless, what's facing people in the way of racial/ethnic discrimination, that they have had some actual experience of that and they have some professional work experience in these areas.

Morris: That's interesting, but what have we got here? We've got Mrs. Lawrence Metcalf who was appointed by the president of the League of Women Voters. They are out there, usually, not certainly--. Well, sometimes, yes, they are doing studies on homelessness and things like that.

Patterson: But still, the League of Women Voters is not what you would call--.

Morris: It's not grass roots?

Patterson: Right. But the other part of this, which is also important is that the foundation and philanthropy is not just trying to help the lower levels of society, it's also music and arts. So if we look at Susan Metcalf, her relationship to the San Francisco Symphony and the San Francisco arts community was terribly important, since the foundation is also in the business of supporting these elements.

So in a very real sense, and now I'm getting to my point, while it was important to have somebody giving the foundation its overall mission, it's important to have somebody like, say, Susan, who understands the artistic community, as it were, the

music community that the foundation supports on the board and in policy-making areas. It's also important to have somebody on there who has some relationship to these other kinds of things.

If you took a look here, you take another element. You take Rhoda Goldman who, as a supreme volunteer in health and in the Jewish community and Jewish organizations, she also has a unique, as it were, insight and understanding of some of the areas in which the foundation was giving its money and trying to be in it.

Morris: She herself was already then a fairly major donor as an individual.

Patterson: That's right.

Morris: Does that affect her insight?

Patterson: Yes, not only is she a major donor but she, and this is critical about Rhoda, was an active volunteer: Mt. Zion Hospital and a whole series of other things. She was an active, working volunteer.

Morris: Very.

Patterson: She may not have been an executive of the Urban League, but she was as a volunteer very much involved at the program operation level of philanthropic things of one kind or another.

Some of the people on this list had particular kinds of things that they were interested in, which were well within the foundation's scope. Jean Kuhn, for example, I know is quite interested in a number of things, health and primarily emotional things. Bob Harris, of course, was a very active Catholic layman who was involved in all kinds of things that the Catholic community has going in San Francisco. That's a kind of connection right there. I hadn't thought about that.

Morris: Is there much tussle at the San Francisco Foundation level between the Catholic and the Protestant and the Jewish communities about who gets how much?

Patterson: I could not detect any. Here again, we talk about individuals. Let me try to say this very carefully--only to the extent that being black I had a certain kind of experience in the minority communities and sensitivity to their efforts and programs. In the same sense, Rhoda had that kind of sensitivity for the

Jewish community in terms of health care and hospitals and areas like that.

But that was not something that surfaced, she being Jewish or me being Unitarian, or Bob being Catholic. That just never appeared, never appeared. I do think that, over the years, I began to get some sense of how the vote was going to go on certain kinds of projects. But this sense was never based on perceptions of religious commitments.

Varieties of Board Dialogue

Morris: Really. Could you sort of give us a thumbnail on that?

Patterson: Well, let's see. That's kind of hard to do because it was always around a particular issue or a particular project. As the discussion went on, certain attitudes came into play. A project may have had built into it certain kinds of challenges to established ways of doing things. I think I've gotten there now. So if that project, as it were, in its innovation, proposed to redress, redirect, turnover, undermine some established kinds of things, there were people on the board who had some kind of stake or experience with that.

Let's take the museums, for example. Everybody, of course, believed in supporting the arts, but then the question of supporting things like the Mexican Museum and the Afro-American Museum came up. Then there was a feeling, "Well, we got this. We're doing the museum." It also may have come up in connection with the symphony. "Well, we got the symphony so why--?"

Morris: Why are we doing these small things that aren't as professional?

Patterson: Right, this other kind of music. That reflects once again the cultural matrix in which people live. I always thought we had a really good dialogue. I was predictable because after all, I talked about them being predictable. I think I was predictable too. [laughter]

Morris: They could expect that you would make a case for stretching the foundation's guidelines a little bit to include another kind of minority project?

Patterson: In certain things, there would be an anticipation that I would make a case for stretching. I felt very good about that because it was a challenge to me to try to make it happen--the staff had made the case--it was a challenge to me to try and convince one or two colleagues who were not sure about that to vote in favor of it. That was good. One of the things that I think that made a big difference is that there was a lot of affection. There was a considerable amount of affection that came out of this process.

Morris: Did you folks go off on retreats or have lunch and dinner together so you got to know each other's idiosyncracies?

Patterson: Oh, yes. Every year, we had a three-day retreat. We tended to have dinner celebrations for departing trustees, and the retreats were great because you did spend an awful lot of time talking. But my feeling was that it was the meeting itself. You arrive at nine o'clock that morning and end at two o'clock in the afternoon, you spent five hours together on this, you really come to know and have a feel for each other. That was a lot of fun. I really enjoyed it. I really enjoyed it.

Morris: Good. So there was a lot of dialogue. People didn't just sit there and say yes or no.

Patterson: A lot of give and take. People spoke frankly. There was this healthy respect for differences. I always felt--I hadn't thought about it, but I think looking back now--I always felt very strongly that I had to make my case in a kind of way that was not going to scare people off. I received the impression that there had been some uneasiness. I should say, "Not at ease," between my predecessor--the first African American on the committee, Ira, and some of the distribution committee people, because of his very strong views about some things.

Morris: He was also younger than anybody then on that committee in years.

Patterson: He was younger than everyone there and he was certainly a lot less experienced, in fact, than I was. Having been involved in negotiations and such, I did not feel confrontation was necessary. I would have to watch that.

Morris: You seemed to cause as much anxiety sometimes just as a different political/social order.

Patterson: So it seesaws. Honestly, dialogue was the way you did it, that you couldn't beat up on people.

Morris: In other words, this was a venue in which one should be civilized.

Patterson: Yes. Absolutely. There was no other way. That worked as far as I was concerned. The truth of the matter is that I think that if you interviewed some of my colleagues, I suspect they'll probably tell you that Patterson was giving to winning on points.

Morris: And the others weren't?

Patterson: Oh, yes. Everybody was.

Morris: I would think that would be characteristic with this kind of a group too.

Patterson: I don't know about this. I never talked to my colleagues about it, but I always had the feeling that I was able to play on a pretty regular basis. One reason I underscore that is that I did come out of this different matrix but with enough of the demographic attributes that my colleagues were used to, that they were comfortable with me. Does that make sense to you? The way I'm trying to say that? It was a unique experience.

Morris: Right. You were well tailored and you speak the same kind of language in terms of phraseology. [laughter]

Patterson: Yes. As I say, I think that was a role that had been lacking for the people there.

Martin Paley as Director; Geographical and Foundation Leadership Matters

Morris: You said that Martin Paley as director had some ideas that he was interested in advancing. Do you recall what some of those were?

Patterson: Let me just think a minute because as I recall, Martin did have very strong conceptions about what the foundation should be doing, that it should be on the cutting edge, that it should be creative, that it should be a certain amount experimental, that it should take chances. As a consequence of that--I don't think that one could argue that he had a program called "Take Chances," but proposals did tend to flow up through the San Francisco Foundation staff through him that reached the decision-making body. In many other places this would not

have. It was Martin's notion of openness, sensitivity, creativity and willingness to take a chance in going some other direction.

I think that was critical because, in a very real sense, everything was funnelled through the staff. So we only got into things when it was time to make the decision and made the decision based on--.

Morris: Proposals had already been screened to a certain extent?

Patterson: And then we made the decision based on what was put before us. So what I'm saying is that Martin's program, it seemed to me in this respect, was the kind of thing that came up from the staff. And also the staff itself was organized around particular kinds of issues, around the urban thing and around the arts and so forth and so on. So in a very real sense, somebody like Martin would support someone like John Kreidler who was not only terrific insofar as the major or established stars in the arts but as terribly dedicated and involved in and knowledgeable about all these offbeat kinds of things that people are trying to do, like Dimensions Dance and some of the others that come to mind.

Morris: Glide Church?

Patterson: Glide. Well, the list, went on. I suspect I could even look in this annual report and put the finger on some. Well, Oakland Ensemble Theatre for example.

Morris: Did you find that you had to argue for a fair or larger or something share for non-San Francisco agencies, East Bay or what not?

Patterson: No, because interestingly enough, and my colleagues occasionally used to tease me about that--. One of the things in this group is you can joke a little bit. They used to joke a little bit about Oakland and East Bay, me as "the representative" of the East Bay. The fun is you get into a joking relationship about that, but that joking lets you--.

Morris: You can deal with some touchy questions.

Patterson: Right. So that joking relationship is serious because that does mean that you can discuss, "Let's do something over here." Now, I always felt very strongly that the East Bay, especially Oakland, got a full share of significant funds. And that we were not really being geographical, but we were being project- and problem-oriented. So if we looked and saw that there were

lots of certain kinds of programs being funded in Oakland, it's because Oakland had some combination of unique problems and a combination of unique organizations' efforts and people who were trying to address those problems.

I remember pointing out at one point, I can't remember when it was, how much the San Francisco Foundation was putting into Oakland. I suspect if you looked now, you would find out that there is an appreciable amount of San Francisco Foundation activity there. Intertribal Friendship House. They're legit. Look at this: Central Place, Oakland Community Organization, the East Bay Spanish Speaking Unity Council, Intertribal Friendship Council, and that's just opening the page and there it is.

Morris: All of those are very interesting organizations. Was there a sense that the foundation should be or felt itself to be providing leadership to other foundations and other granting bodies?

Patterson: Oh, yes. Very much so. I think here again, Martin managed to convince the members of the distribution committee how important it was to take this leadership role, especially among community foundations and in the National Council on Foundations. That was very important. It is true, I think, that the San Francisco Foundation was highly thought of and was looked upon as a pioneer. I went to a couple of national things and I discovered that.

In my grandfather's words, people sat up and took notice because I was from the San Francisco Foundation. The foundation had that reputation and Martin Paley had that tremendous reputation. It's a hell of an organization.

Morris: Were there some things that particularly appealed to you about the issues that you thought the foundation did notably well in coming up with either a program or solving a problem?

Patterson: Yes. Housing. Bridge. I thought that was terrific. Of course that's still paying off.

Morris: This is community housing as opposed to homelessness?

Patterson: Right. Housing. Low-cost modest-income housing. I thought the San Francisco Foundation initiative on that was terrific. On the environment, obviously environmental issues have come a long ways since those days in 1979 even, when I was on the foundation. Here again, we were heavily into that and certainly one of the great track records the foundation made in

using the Buck money was what we were able to do in the way of environmental projects in Marin County. The open land and all the other things, including setting up Marconi Conference Center which now exists, which used to be a Synanon facility.

In environmental projects, I think the best job that the foundation did with the Buck money had to do with being able to put heavy resources into the acquisition of open space and support for the environmental groups. That was just terrific, I thought.

[tape interruption]

Morris: We were talking about the things that the foundation had been able to do in environmental preservation.

Patterson: Oh, yes. As I said, I felt very good about that and I felt, given the parameters of the Buck Trust, that it was a very sensible use of resources. Here again, interestingly enough, there was a certain amount of programmatic line expertise on the distribution committee itself. In the environmental area, Peter Behr did a very good job of "educating" his colleagues on some of these issues, especially as they pertained to Marin County.

I would single out, in that respect, Rhoda, and Peter in the arts, I think, Susan and, I guess, myself more in the urban setting as people who did have on the distribution committee special kinds of talents and building experience that enabled that committee to function as a more knowledgeable group.

Morris: Was Rhoda Goldman's expertise in organization?

Patterson: Yes. My memory is that health was also Rhoda's major kind of undertaking. That whole area.

XII THE BUCK TRUST EXPERIENCE, 1979-1986

First Response

Morris: When did you realize that the Buck Trust was going to be a problem for the San Francisco Foundation, rather than just another asset to be wisely managed?

Patterson: Thinking of it, it must have been when I understood that it had grown so tremendously in value.

Morris: Yes. In this 1979 Annual Report, the Buck bequest is listed as under $2 million.

Patterson: So some time after that, when it had grown so terrifically in value. I remember we had a special board meeting on a Saturday in the Marin offices, when we started talking about that impact. Then we had also talked about it at a prior retreat. One was immediately aware, and that was primarily because Martin immediately put it on the agenda that was something we had to address.

When the growth happened. That's when we knew we had to do something quite differently. Shall I talk about that now, the Buck?

Morris: Yes.

Patterson: Okay. I remember lots and lots of discussions. I remember Tom Clausen giving us a good concept and that was essentially, "Well, look, we shouldn't even think about doing anything about this until such time as--." I remember his expression; I think it was "until we fill all ruts in the road." [chuckles] That may take a long time--.

Morris: It was prescient.

Patterson: --because there are all kinds of roads and all kinds of ruts, but that basically that ought to be the approach.

Morris: What did he mean by all the ruts in the road?

Patterson: That we had to be very knowledgeable about the problems in Marin and adjust to those problems in the way that we brought about amelioration and brought about answers. We had done a very successful job of using the Buck money to--my interpretation was--to deal with the pressures. And I suspect you had to interpret what he was saying, that he was talking about dealing with those obvious problems that needed assistance and resources.

Morris: In existing kinds of organizations.

Patterson: Organizations and problems. So I understood that what that meant is that it would take a long time, maybe forever, because you may never reach that point. I thought the concept was a good one because it set up a very tough standard, and a good one, before even thinking about making some movement.

The other thing I remember is that I, along with some others, thought it was unfortunate that they were not going to use that money some other place. We have bigger needs elsewhere and so forth. But that wasn't totally accepted; this was Marin. Even I, the grassroots-oriented member, it never occurred to me that there was going to be any way to move this money; and we had to deal with that.

Let me come back to that in a minute, but let me see if I can remember some of the other things--the points which stuck with me at that time. There was a very strong feeling that we did need to involve Marin people. We needed to get to know them and set up an office there.

Therefore, we went after bringing in Marin representation: Dick Madden [1981], Peter Behr [1988]. We talked to the appointing authorities, saying that given the Buck Trust, we think it's important. We suggested people we thought were appropriate board distribution committee candidates for the appointing authorities. The board and Martin took a very active position that you start with some sensitivity to what this big opportunity means by including on the board someone who has some awareness of Marin, where we have no trustee.

Looking back, what bothers me somewhat (and this is really hindsight based on a long, hellish kind of experience in many ways) was that we tried to hold things too tight. Let me put it this way. If we were going to buy Tom Clausen's concept, which I did, then I thought we should have had more discussion about, "Well, how do we do that?" If we are going to do that, what kind of staffing, what kind of organization, what kind of participation, what have you. My feeling is that somehow or other, we were unimaginative. I hate to say this. We were narrow in our concept. That we essentially decided to try to run the foundation as it had been run before in its organization, with the same distribution committee having authority, with the staff set up the same way. Even though we had program executives who had been assigned to Marin County, those program executives were also assigned to the whole Bay Area for their particular subject area.

The notion was, I guess the word is "integrating", or keeping in a management and programmatic way, the Buck funds and Marin County into the existing structure and keeping on doing business in the same way. If there was one major error looking back, that was it.

A Thousand-Pound Gorilla in the Parlor

Morris: Was it also a situation where there was not a model to go on?

Patterson: That's true, but I don't feel one can hide behind that. I won't hide behind it because we had too many bright people.

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Patterson: The thing in thinking about changes in the organization was that we trusted the executive director. This was what Martin had proposed. I can still remember. We talked about this a great deal. After all, the executive was the one who got to decide how to handle these programs. Policy-wise, we said, "Okay. We'll expand the staff but we'll keep on doing business as usual." As I say, the big decision was not to treat the Buck thing for the massive different thing that it was. In fact, as I was quoted as saying a couple times when I was on the witness stand, it's like having a thousand-pound gorilla sitting on you.

What I was saying was if a thousand-pound gorilla sits down in your living room, you can't keep on serving tea as

usual. [laughter] I didn't say that on the stand, but looking back, that's what I meant. What we did is we had this thousand-pound gorilla in here and we just went on to do it the way we had been doing it because we knew that that was good. After all, me too. That was good.

Morris: Did you figure that Marin County was going to circle the wagons, as it were, against the rest of the world?

Patterson: No. I want to be very clear about that too. That we didn't realize and yet we had been warned by Peter Behr that that would happen.

Morris: Oh, really.

Patterson: After all, Peter was a former state senator from Marin County. He knew the political climate over there. We had continuing discussions about what this would do to the San Francisco Foundation if we found ourselves heavily concentrated in Marin.

I don't want to belabor it but I do think that was a basic mistake, not to recognize that we should have said, "Okay. This is a new ballgame. Cut. Let's set up another organization. Let's set up a Marin County distribution committee, give them a certain amount of money and let them--"

Morris: Do their thing.

Patterson: You could still have some oversight but it would be a discrete organization with some separate authority, some separate staff authority, and some separate giving authority.

Morris: In your experience, is it difficult for people to recognize that they need a new ballgame and move in that direction?

Patterson: Absolutely. Especially if what you have been doing works so well. What we had, certainly in my years, was a terrifically organized and well-run effort. It seemed to me, well, we can expand it a little and keep on going in this context.

Believe me, this is strictly hindsight that I'm feeding you now.

Morris: Right. But if there is any learning experience, this certainly ought to be one.

Patterson: I say again, when you have something that massive, just the sheer size of it, the sheer amount of the dollars which moves in and also which operates in certain narrow parameters, that

you have to say, "Uh-oh. This will not fit so we have to go back to the drawing board and make drastic" that's the word--drastic changes.

Distribution Committee Discussions of *Cy Près* and Shared Giving

Patterson: So I say, "Well, wouldn't it be nice to be able to do that?" We had long discussions about whether we should ask the court to let us use some money outside of Marin County. Then I remember another critical discussion. If we do this, should we ask for a certain amount of money or a percentage that could be used outside. At this stage, I think what happened, and this is critical in talking about the distribution committee, Rhoda [Goldman] and I were the only non-lawyers. This was important.

Morris: That's amazing.

Patterson: We were the only non-lawyers. By that time, Tom Clausen, also a lawyer, had left, just as these critical discussions began. So Bob Harris is an attorney, Hamilton Budge is an attorney, Peter Behr was an attorney and Dick Madden was also an attorney. Who am I missing?

Morris: Was Brooks Walker still there?

Patterson: Brooks had departed by the time this agonized discussion was going on. I'm not quite sure when that was.

Morris: I can check that.

Patterson: But you see what I'm driving at. I was very much aware that there was a lot of legal discussion in talking about what to do. Some place in this process, this notion of the cy près doctrine was introduced. There was a lot of discussion about it.

Morris: Did somebody ask John May to come and talk to the distribution committee at one point, any point?

Patterson: I don't know.

Morris: Because he would have been the executive director that the attorney talked with when he drew up the original will.

Patterson: I don't remember. It may have happened. But the point I was making is, this is strictly my own remembrance and my own

reaction, that having a healthy respect for some lawyers, when they start talking about legally this doctrine might apply, given my own notions, Gee, wouldn't it be nice if. I have to be very clear: I had given up any thought that there was going to be any basis for moving that mountain because I thought that legally we were locked in. Now, all of a sudden, these lawyers are suggesting here is a good thing which they think could be done, which I thought couldn't be done and now I'm hearing from some very expert people here that it's possible, it might be possible to do this.

Morris: Had any of those attorneys ever themselves been through the process and successfully negotiated a cy près?

Patterson: Well, you're now asking the kind of questions that we didn't ask. There are a whole series of questions--once again, hindsight--that might have been, or should have been asked, particularly by lay people at that time. But then you also have to remember this, that there were two lawyers on each side. There was Bob Harris and Whit Budge, who were inclined toward pursuing this. In the vote, that's the way it came down. But then Peter and Dick Madden, from Marin County, who made the arguments as lawyers saying that "No, it's not going to work."

One tended to discount their advice, which was a mistake, because after all they had this geographical interest. But they also had knowledge of the Marin community. I can only talk about myself. Since I'm from the East Bay, and all of a sudden geography is beginning to be a factor and I know that Oakland and all these other communities need this help and these lawyers are telling me that there is a chance here and we've got to choose between lawyers' opinions--given your own territorial bent, which way are you going? The men who are from Marin County saying no, it can't be done, or the other lawyers who say, yes, we think that there is a chance here.

Morris: Yes, objectively--

Patterson: My position on this was somewhat predictable perhaps, given my notion of wouldn't it nice if somebody said, "Oh, yes. Maybe it could be done that way."

So in that continuing discourse, I do think it's terribly important that the record show that the legal arguments and then of course the political arguments, made by Peter Behr primarily, but that the legal arguments made by Dick Madden and also Peter essentially prevailed in the court. The most important thing we didn't realize, although we did have some

group sensitivity to how people were going to react to this, was Peter Behr saying, "You're going to let loose the tigers."

There was some institutional feeling. Wait a minute. We work very closely with people in Marin County, such as the Marin Council of Agencies, and we thought we've done these good things. We know these are generous and thoughtful people. They're not going to mind giving up a little wherewithal to help someone else.

We were terribly wrong. Strategically, this was one of the other places where I thought we might have made a big mistake. In the legal discussions, it was narrowed to the question, of can you take any money out of Marin and use it some place else? Can you take any money, even a penny or a nickel, given the nature of this trust? One discussion was, why don't we ask for a certain amount to be taken out? Let's say, how about letting us use 5 percent? I think the lawyers in a sense prevailed over what could have been a significant political ploy. If we had said, "Hey, we want to take 5 percent of the Buck Trust income, or 2 percent, or $250,000, or $500,000 out of this--"

Morris: To establish a principle, in other words, of sharing the interest with other counties.

Patterson: Yes, and get it established that way.

Morris: --and then work from that.

Patterson: But no, we were convinced by the lawyers and our law firm that we had to deal strictly with the very narrow question of can you take any out. I remember that discussion very vividly and I thought to myself that that is going to widen the argument, that people, when you start talking about any, people are going to think in terms of all. You're trying to take our money. As opposed to 2 percent or 5 percent. You'd think it would have been a totally different discussion from the Marin Council of Agencies and everybody else if we had said, "Well, what we would like to do is use one percent." That's good political strategy.

Morris: Right. Can we share?

Patterson: Can we share one percent of this outside of Marin County? I thought even with the court it might have been okay. It might not have, but it might have really cut back the weight of the opposition because it was really rough.

Morris: It was the sanctity of property and the sanctity of the will?

Patterson: Oh yes. All of that. We opened ourselves up to that argument by talking about any and no limit, as opposed to saying one percent. You might have gotten some of the same arguments but I don't think the opposition would have been as heavy. In a political sense, tactically, it would have ameliorated the opposition somewhat, which we were not able to do or clearly wasn't done in going through the "any" process.

So the Marin Council of Agencies, who had benefitted heavily from San Francisco-based grants, the environmental people, the artistic people, you could go down the list--there was no one from Marin County, no representative of agencies and organizations, once the argument was framed in the way that it was, who was prepared to stand up and say, "This is not a bad idea. We should share." I think I'm correct. I can't think of anybody who took that position.

Origin of the Marin Community Foundation

Morris: The thing that is surprising, again reading backwards, is the appearance of the county administrators saying that we can use that money, literally, to fill the ruts in the streets.

Patterson: To build the roads, yes.

Morris: I had never encountered public agencies maintaining a claim on nonprofit private funds in all the reading I have done on philanthropy.

Patterson: What we did by pursuing this, again, I keep saying, in hindsight, led to what is now, I suspect the only community foundation in the United States of America or anyplace else wherein the political authorities are involved in the appointing of the policy-making body and grantmaking.

Morris: Oh. Yes.

Patterson: This lawsuit opened up the possibility for the political and the governmental administration of the county to intervene and be a part of the community foundation. When the settlement was made, it included their participation insofar as appointing authority of a community foundation.

Morris: That's the Marin Community Foundation.

Patterson: Yes, that's right. So we've plowed new ground and as a result, I'd say, we now have a government entity which is appointing people to a policy-making body of a communal foundation.

[phone interruption]

Legal Proceedings

Patterson: So anyway, this then opened up the doors for a government entity to come into the community foundation arena. I say once again, this is all hindsight. The way things turned out (and I spent three or four days on the witness stand finding out), we had no real anticipation of what we were getting into when this happened. We had no anticipation that we would find ourselves having to defend our actions, literally. Well, we did. We found ourselves in the Catch-22 position of saying, "We did this project and it was a worthwhile project, but we could have used the money better in solving infant deaths in East Oakland."

That sounds like a good argument, but then the judge would say, "Uh-uh."

Morris: "We have infant mortality in Marin County."

Patterson: Well, not that. That was not the question, because you can't propose, I would say, even $10,000 out of these funds for an infant mortality project in East Oakland against spending $1 million in Marin County to buy up some open space.

So the question is, in deciding to buy the open space, was that worthwhile and consistent with the will? Well, the answer is yes. I think some of the staff felt particularly uneasy about that, and I know that Dick Madden and some others--I think it was Joan Lane from Stanford--felt very strongly that at one point we had gotten ourselves into a position where we were having to say that we did not make the wisest decisions. You understand what I'm saying?

Morris: Yes.

Patterson: Here is a list of projects. I think our lawyers came up with this; I was really appalled myself. Here is a list of projects--.

Morris: The Foundation's lawyers came up with this?

Patterson: Yes, our lawyers came up with this. I think they may have been pushed to it by the opposition of the judge. But here is a list of projects which we funded in Marin County but the money could have been used better elsewhere. You see that?

Morris: Yes.

Patterson: So the judge in a sense used the standard of whether you are doing what you are supposed to do in Marin County, not the fact that it could be better spent some place else. And the whole cy près doctrine is, as I grew to understand, essentially, "Can you still carry out the wishes of the maker of the will?" The answer of course is, yes, you can still carry them out, and you can't say that you can't do a lot of good things in Marin with this money because you are doing it. If you're telling me you're not doing it, you really are in violation of the trust. So you see what I'm driving at?

Somehow, I don't think any of us anticipated getting down the line to that question. I have to say that we made a major mistake in not calling or rounding up three or four different law firms; getting additional opinions from other law firms as to how winnable they thought this case was. I think we should have done that. Once again, hindsight only. In my case, certain of them came out of hindsight because, given my notion of being nice to people, you use some of this money to save babies in East Oakland, so I'm prepared to trust the lawyers who are going to tell me that that is a possibility. But institutionally and organizationally and responsibly, as a board member, I think it would have been wise to have said, "Hey, let's find out if other lawyers agree with the lawyers we talked to as to whether this is going to go fly."

Morris: In addition to, or separately from the lawyers on the distribution committee?

Patterson: That's who I'm talking about. I'm talking about the foundation's attorneys that we hired and with whom we discussed going ahead with this case. Before going ahead with this firm and this notion that we could win on this, we probably should have consulted some other lawyers to see what their views were.

Morris: Were they different attorneys from the regular law firm that you retained?

Patterson: No. They were our regular attorneys. That had an awful lot to do with the decision to go with them. In a very real sense, we were used to taking advice from them, but at this juncture, it

would have been sensible to say, "Well, let's call in two or three others and see what they think.

Attorney General's View

Morris: Did the distribution committee meet with anybody from the attorney general's office? I recall them having an interest in the matter.

Patterson: That's an important thing, you see, because as I recall, initially the position of the attorney general's office was that the possibility of using the funds outside of Marin County was worth pursuing. I'll have to watch that because I don't know exactly how his position was characterized.

But they did a major switch on us. At what point, they were encouraging us to do this. The next thing we knew, we were seeing they had joined the county and everyone else who was in Marin County in opposition. People said no. But they started out giving us the impression that they were favorably inclined to raising this question, that it was a good question to raise.

Morris: Was the sense that the political winds had gotten to John Van de Kamp, who was then attorney general?

Patterson: I really don't know. My own thought was that that was one possibility. My second thought was that he probably hadn't been paying much attention when the issue may have first been raised, before it came up to his desk. At a lower level, maybe that was what somebody in his office was saying, but when it came to his attention, for whatever reason, he took a very hard position.

Morris: Did everybody on the distribution committee testify or just some of you?

Patterson: That I don't know. I know that Rhoda and I were on the stand at considerable length.

Alternative Ideas of Stewardship: A Chance to Help Families Change

Morris: Were you an officer by then?

Patterson: I was chairman.[1] Rhoda had been the chairman at the time that we had made the decision to go ahead with the lawsuit. Then I became chairman after that.

Morris: Did you campaign for this hot seat or was it thrust upon you to be chairman of the distribution committee?

Patterson: Oh no. It's kind of a rotating thing. I was glad to be and I enjoyed it. So I had no reservations about that. I thought this was a fight worth making. As I say, looking back now, I wish I had been smarter about this. I have no reservations about other aspects of my chairmanship or my stewardship but if you are going to live in this world and you have a heavy experience like that, then if you are smart, you will go back over it and try to learn something from it. So what I have been talking about are those things which I now see as things which might have been, could have been done in a different way. Because my conclusion is, and this is important, that by doing this, we did not help the people of Marin County.

Morris: That's a very interesting point.

Patterson: The successor group is not as good as, or could not have done as good a job as we could have. We opened the door as it were, for all the political people and the government people to become involved in the community foundation. All in all, I think that we had a tradition of excellence and operation that could have--if we had never raised the question, we could have continued to serve the people better in carrying out the purposes of Mrs. Buck's largesse.

In other words, there were other ways to accomplish them. In fact, to fill the holes in the road. Looking back now, since we got so badly beat up, I'm saying that we would have been much better at "filling some holes." Even there, I think that some of the foundation tradition got in our way insofar as creativity and imagination.

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[1]Patterson was chairman from July 1, 1983 to June 30, 1985. See Appendix for his chairman's report in the San Francisco Foundation 1985 Annual Report.

Let me very precise about that. Here again, I stress the fact that there is a very strong feeling that the kind of principles, policies, organization, leadership that we were doing in the foundation before this Buck thing came along, were good enough to continue to do that. What I'm saying is that--and I used the word that we should have done something drastic--that we could have done drastic things and experimental things in Marin County that would have made filling holes more exciting and more satisfying to the extent that as an organization we would not have felt we were two separate bodies.

Morris: And that you were doing a disservice to the rest of the Bay Area?

Patterson: Right, by having concentrated so heavily on this. Precisely. What I said is that we did a lot about identifying problems, we had outstanding people and staff. On the basis of our own analysis, I'm just sorry that we did not make more changes in the organization set-up to respond to a truly gigantic change.

And also, and I hadn't said this before, more drastic changes in the way foundations say what their purposes are. I'll be very specific about that. The whole concept of foundations enabling organizations to serve people, as opposed to direct services. I had this kind of proposal that, We've got all this money and a unique situation, let us serve people. We know that there are people in the Canal area, we know that there is Marin City, so my thought was (and it went down like a dull thud, I have to say that) why don't we drop this institution-building and let's do some people-building in Marin.

Morris: "We" being leadership-development kind of stuff?

Patterson: No. I mean direct services to people.

Morris: Really.

Patterson: I was very precise. This was a real deviation and I could understand why some people had some trouble with it. I said, "We could do a profile, a family profile. We're used to doing community profiles. Let's do it a little differently. Let's do a family profile on all the needy families in the Canal area and in Marin City and in the county. Let's do a profile on them and if we discover that the problem is the father needs job training, we provide the grants and somehow we get the father in the job training program. If the mother has health problems or there are perinatal problems, we get the kids into

daycare so she has time and can get specialized care someplace."

And you do it by paying her bills and what have you. You do it by providing a direct service to her. If the kids want to go to college or vocational school, you give them scholarships. In other words, this is my whole concept, we talk a lot about the family so, in this case, let's use these families as the units and direct recipients of foundation funds. Let's bypass. Let's go directly. Let's give the people some money.

As you can see, you stop and think about that, that is terribly drastic and a reversal of most foundation principles. Except, and I pointed this out in my discussion, in the case of artists. We are always willing to give artists some kind of a fellowship to go off and create their art. Then the MacArthur [Foundation] people of course have come up with a variation on that. You give geniuses money to go and do their things. So why don't we give families, or individuals and families, grants so that the father or the mother can get the kind of training which is going to enable her to get a better job. Scholarships so the kids can go and learn how to be a computer operator or welder or mechanic, what have you.

We're always giving scholarships. One of the good things we did was set up the scholarship program in Marin County for people, but of course the scholarships they were giving were for college. How about scholarships for people who want to be welders, people who want to be computer operators, who want to do a vocational course? So forget the Marin City kind of community development. So that was my drastic notion.

As I say, looking back, I think that would have been the most exciting thing that we could have done, to tackle family needs head-on with the resources that we had. The really bedrock philanthropic concept is that you give the money to intermediaries and somehow the intermediaries serve. My thought was, we have enough money here. We can give it direct. Or we could set up new kinds of intermediaries.

Morris: Did you ever talk to any of the people in Marin agencies about this idea?

Patterson: No. I figured that unless my colleagues were ready to run on this, it wouldn't work. I have to say that I did not push it aggressively. I floated it a couple of times as kind of a general statement. I perhaps should have done more.

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Patterson: Well, there was some very heavy funding going into Marin City. From where I sit the kind of traditional funding we're doing, if it ever would pay off, it would be umpteen years from now. We're talking about funding some sort of business development. I think that we were talking about the possibility of a hotel, and a series of these community kind of development projects. It was in that context that I made the strongest pitch for, "Let's do it another way." I think everybody was really uncomfortable with that. I didn't push it.

Morris: That's really interesting. Have you had any contact with Ed Nathan at the Zellerbach Family Fund?

Patterson: No, I haven't.

Morris: He's been working with some people in Marin on an integrated family services agency and he has had a lot of experience working with the Department of Mental Hygiene at the county and the state level, and there is now a piece of state legislation for a pilot project.

Patterson: I want to be clear. My notion was really very drastic because as far as I was concerned all you would fund is the intermediary, by involving the intermediary to go and develop a family profile. Then it would come back with a private profile: in order for this family to break out of the bonds of poverty, these individuals need to follow this sort of thing. Not, the community needs these things but these individuals in this family need such-and-such. So we need to make available to them $10,000 for scholarships to university for their kids, $3,000 for their father to go into job training, so many thousands of dollars to take care of that fact that the daughter is sick and got rickets or something and to cure that. That was a drastic notion.

So you will still need the intermediary, but the intermediary will be able tell us, to advise us what resources we should make available to this particular family. All that money? Talk about experimental and creativity! I think that we might have come up with something which frankly might have had a great impact on the way this country has tried to deal with disadvantaged people. The reason I thought this was such a "hot idea" is that Mrs. Buck did use the word poor. She talked about the poor. So I would say, "Well, why not do a family profile on the poor and let's give them the resources to do what they need to do to pull their family out of this hole.

Not the community, the family. We change the family." Change the family, change the community.

And that was one other thing too. Based on my family experience and study as a sociologist, you look and see how families have changed over the generations. The changes have come about because the mother and father were at a certain point and they did certain things. They made certain things available for their children and their children made certain things available for their children. So over a period of time, the family had access to other opportunities, their family access, I stress, was what changed the lives of the individuals.

Certainly in my own family life, that's exactly what happened. What my grandfather was able to do with his life and then what my mother and father were able to do with theirs and then what they were able to give to us. If I took the Johnson/Patterson family, going back historically, I could have said, this is what the Johnson/Patterson family would have needed from a foundation to do what they did. Now, they did it because of the kind of people they were and they did it on an individual basis. But it would have been a hell of a lot easier if there had been some kind of additional resources.

I lucked out. I am getting carried away with this now, with enthusiasm, I lucked out because I went into the army and I had the G.I. Bill of Rights. I'm sure that without the G.I. Bill that nobody was going to give my family money for me to go to college. It turns out that my grandfather was able to save money so he was able to get money for my sister to go to college. So I guess that was the kind of thing that I thought can happen if you could really intervene at that level.

Also, if you stop and think about it, that is consistent with my experience with Ed Daly, that philanthropy is best done when it's personal, highly personal, even when you are talking to the, what should I call them? The interveners. You're talking to interveners who have hands-on, face-to-face direct-services-providers experience with people that we don't. So anyway, those are my Marin County Buck thoughts.

Morris: That's really fascinating. What did you do about picking up the pieces after the decision to divest the San Francisco Foundation of the Buck Trust came down? Were you still chairman at that point?

Patterson: No. I was not chairman at that point. I had gone off the distribution committee. I do remember on my last days as a

member of the distribution committee, we had decided to convene a meeting with a number of lawyers to get their advice as to what we should do, given the way the case was going. Essentially that advice was to settle the case, that we had lost and that we needed to back away. I supported that. I was not around to vote on that but I supported that decision, which flowed out of that meeting with these three or four knowledgeable, well-thought-of attorneys.

Morris: Did that include some of the people from the sort of watching committee that Northern California Grantmakers put together?

Patterson: No. I think these lawyers were suggested or selected on the basis of some individual board members appreciation or assessment that these were good people to talk to, that they had some vision and depth. I remember Joan Lane and Sue Metcalf (my successor as chair) being prime movers for this action.

Morris: Tom Silk?

Patterson: I don't remember who they were. But that was the last time I attended a meeting as a member of the committee. I think my term up just at the time that meeting took place.

Impact on Staff and Trustees

Patterson: There is one other point that I want to make; it is important for the record. I think of all of us, the person who was hardest hit by the whole process was certainly Martin Paley. It is important that the record show that the committee we set the policy, we made the decisions. He made his recommendations and then when we made our decisions, he went at it. He did that all the time. Sometimes, on an issue an executive can lead the policy-making board, but on this Buck question, that was really very much the board. Martin participated in the discussions, but the decisions were very much ours. On the one hand, he had pushed very strongly that we should not--.

Morris: Go to court on this?

Patterson: That we should leave it as it was. That had been the board position. Of course, we got hung by some of the staff documents in court. He had made certain recommendations about what to do. The opposing lawyers were entitled to go through our papers and they struck gold because there were all our

arguments for not doing what we did. So our own arguments were thrown back at us. Martin, I think, was on the witness stand for fourteen hours or something like that.

Morris: Once the decision was made to settle, was it equally inevitable that there would be a major staff overhaul of the San Francisco Foundation?

Patterson: You mean once the Buck decision came down?

Morris: You said that your last activity as chairman of the distribution committee was a meeting at which the board decided--

Patterson: Essentially, we had decided that the we could not win the case.

Morris: But once that decision was made by the distribution committee, was it inevitable that, as the court procedures continued, that the San Francisco Foundation--.

Patterson: That Martin would leave? Well, my own perception in a very strong sense was that--although at that point, I was no longer on the committee--but my perception was that was a question that had to be reviewed. I had felt very strongly about that. Martin had carried out his mandates.

Morris: In effect, he had done what he was told.

Patterson: He had done what he had been told to do. So my own feeling was, when it came to picking up the pieces, he could do it. That was my thought. One of the things that happened was that a lot of the people who had been involved in making that decision to go to court, had all moved off of the board. Rhoda was gone. Bob Harris was gone. I was gone. So you had new people, interestingly enough, and you also had Dick Madden and Peter Behr who were still on there, who had been against this action. There was a growing feeling that Martin was the lightning rod, for the new people who were unhappy with what we had done, and members Sue Metcalf who was not feeling very good about the battering we had taken and Joan--.

Morris: Joan Lane?

Patterson: Joan Lane was really unhappy. She was never happy with the way things had developed. She came in the middle and later on became quite dissatisfied. Martin was working with our lawyers and providing information that they were asking for to defend us, especially this business about what grants we should not have done, and there was some very strong feeling that he, i.e.

Martin, had compromised our integrity. Dick Madden felt very strongly about that and so did Joan Lane.

Based on that, I had come to the conclusion there was no way that it would be a very good work situation for Martin, not because of the fight itself but because of the change in the ranks of the distribution committee, that the people who had come on later and who had actually opposed our pursuing this course were now prepared to point the finger at Martin for what he had done in carrying out our policy.

I thought it was unfair as hell, but I didn't think there was any room to swing on it. This is the way it fell out.

Morris: It's interesting what that says about what happens when the board composition changes. You get a whole new ball game, as they say.

Patterson: That's essentially what happened because with Rhoda and myself off the board, you see, and Bob Harris--. Whit Budge, who was one of our supporters, in the beginning, decided to abstain and then finally decided to resign from the board because of a conflict of interest question. As any executive who is worth his weight knows, you have to be able to count heads and know who is going to support you and who's not. So the solid support for Martin all evaporated over a period of months. He found himself being responsible to what was essentially a heavily hostile board, hostile to the Marin decision, and also some hostility to him for the part that he had had to play in carrying out our previous policies.

Morris: Do you suppose that the visibility of the Buck case, as it became, had an affect on the appointing authorities? That they may have been more circumspect in the people they appointed?

Patterson: Oh no. I don't think so. I never had any feeling whatsoever--. Well, I take that back. In that respect, once again, I can only talk about myself. When I was about to go off, the board did have some thoughts about who should replace me. As in the past, Martin and I, I as the leaving trustee and Martin as executive, went down to talk to Don Kennedy about a replacement for me.[1] Well, the board had already agreed that Len Kingsley would be the person they would like to see get that appointment. When we went down and talked to Don Kennedy

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[1]Then president of Stanford University, the appointing institution that had named Patterson to the distribution committee.

about that, I did have the feeling, that's all, just a feeling, that this is a kind of tenuous thing for us to be doing in light of what's happening in the Buck process. As chairman this conferring was quite normal. The unease had to do with the Buck case. Otherwise I see this kind of thing as appropriate input to the appointing authority. The authorities do as they wish.

Leonard Kingsley must have had some thoughts and I suspect he must have talked to Joan Lane about it. After all, she worked for Don Kennedy. He must have had some thoughts about making sure that whoever he appointed to the board would be someone who was not going to be criticized, that he was going to be totally acceptable across the board. There was also some feeling on the part of some of us at that point too, that given the problems we were having as a result of the Marin County action, that we needed to make sure that whoever came on, it was another sign of the continuing strength of the San Francisco Foundation. So Leonard Kingsley was an excellent choice in that respect. He's very much an establishment person and quite independent. After all, he was the one who got me on the Fine Arts Museums board. [laughter]

Morris: So there is sort of an interlocking directorate is what you're saying.

Patterson: In fact, when I decided when World Airways was having financial troubles, and of all the things I was doing, the Fine Arts board was the one I had the least dedication to, I told Len, "I think I'm stopping." I just resigned from that board. Kingsley said, "Wait a minute. Can you hold off and can you give me the names of some other minority person we might appoint?" I was the only one on the board at that time.

I said, "Oh, that's easy," because there was a fine outstanding man who came to mind at once. A nice guy. He was a vice-president of Amfac. He was a retired major-general. His name is Harry Brooke. He was black. But Harry Brooke has just got the right corporate connections and all the other attributes that could serve the Fine Arts Museums.

Changes in the Distribution Committee and in Appointing Procedures

Morris: Over the years have you been looking for promising young executives who were black, men or women, and sort of encouraging them to get some experience in community affairs?

Patterson: No. Well, I have to tell you, insofar as the foundation is concerned, that that's one of the things that Martin Paley did exceptionally well. It's one thing I admired greatly about him. We had these fellowships, we would bring in a person for a year. We had internships. The staff makeup, that was well integrated, gender, ethnicity, and so forth, and it was a good staff. It was an outstanding staff in many ways. There were stars.

So I was very relaxed about that because Martin Paley was doing that. When there was a vacancy on the foundation staff, I occasionally made recommendations to Martin. I never made that many because he had his own sources and he was doing that job well. In fact, in the time that I was there, I couldn't have made more than one or two recommendations. They weren't even recommendations; I gave him a couple of names of people that he might want to consider. I didn't feel very strongly about them, I knew they were minorities and they were interested and I said, "Well, just take a look at them," and he did.

But I must say that I did not feel the need, given Martin's own commitment and dedication, for bringing in more minorities at the staff level. Then at the board level, I didn't feel the need to push because I think that principle had been pretty clearly established. In fact, we went after Bob Maynard. The board decided he would be a good person to have, and that would have been overlapping with my term. In fact, he did overlap and we invited him to serve on the distribution committee. So there were two blacks out of the seven there for a period. Then what happened was that Bob discovered he needed to try and save the [Oakland] Tribune and he was also serving on the Rockefeller Foundation board. He also became ill and just wasn't able to make the meetings. So then he pulled out.

So--what's the name? Mrs. Widener?

Morris: Mary Widener?

Patterson: Yes. Mary is the one black person on board now. When she was appointed we did not want to make the Stanford slot the black

slot. So Leonard Kingsley took the slot that I have. The trustee banks had an appointing authority. With the Buck case, they decided they wanted out of that.

Morris: Oh, did they.

Patterson: So they pulled back their slot, then went to the distribution committee itself as an appointing authority.

Morris: That's an interesting switch.

Patterson: So it was Bob Maynard we chose in that switch, which eliminated Stanford as the black slot. Because if he had been in there, he would have been the third black who would have occupied that Stanford slot.

Morris: That might have gotten a little awkward.

Patterson: We didn't think it was such a hot idea. Mary is serving as an appointee of the distribution committee but I'm not sure about that. I think she took Bob's slot. The board would suggest names to the appointing authorities. Usually the appointing authorities did go along with that. They haven't always because in Peter Behr's case we suggested somebody else to the appointing authority. There's a judicial appointee.

He came up with Peter Behr which I thought was a damn good selection. I didn't know the person. Everybody else said this other guy was great so I said fine. I didn't know him but then I did know Peter, so I was glad to see Peter come up. But the point I'm making is that these appointing authorities may have been more sensitive as to who they were appointing as the result of Buck.

Usually, the San Francisco Foundation quietly does its work. But then suddenly it winds up in the headlines here and it's not a pro forma appointment anymore based on "in" recommendations. Then you have to pay more attention to whom you have had a hand in putting on that board. So I suspect that, certainly in Donald Kennedy's case, there was a great deal of discussion about the kind of person they should appoint. I had the uneasy feeling when I was talking to Don that we probably should not have been the envoys, in light of what was going on with the Buck case. I've thought about that. But you see, I was still the chairman. So I was there not in terms of being his appointee but I was there as the chairman.

Morris: Ex officio.

Patterson: --suggesting based on my colleagues' instructions to let Don Kennedy know that we think we would like to recommend for his appointment Leonard Kingsley. Martin was along. Looking back now I think that I probably should have said, "Martin, this is strictly a distribution committee thing so I don't think the staff ought to be here." I mean, that's what I would do now but at that time--.

Once again, thinking like an executive, you have to have a hand in these things as much as possible. But you always have to be sensitive to that, like I am here. It's a nonprofit corporation which runs this convention center. Trustees are appointed by the mayor but it's still an appointment approved by the city council. Lionel Wilson, who was an old friend of mine, actually asked me about two people he was appointing to this board. I said, "Lionel, I'll answer your question, but I tell you I'm uncomfortable with this because in essence, these are people I have a reporting relationship with." He said, "Ah, don't worry about that." But I was sensitive to it. He wasn't because he knew me so well that he figured he would get my opinion. He didn't go with my opinion anyway.

Morris: Because he was talking about, in essence, appointing your boss.

Patterson: That's right.

Morris: If you don't know who the mayor is thinking of appointing to the convention center board, that may mean you have some surprises.

Patterson: Well, I go on the basis that that's the way it is. I do my job. I propose, the policy board disposes. Although, there are always some board members who are more preferable than others. Experience shows that. I'm sure if I really thought he was going to appoint somebody that I thought was lousy, I would think long and hard about that. I'm not even sure that I'd talk to the mayor about that. I suspect that Elihu [Harris][1] wouldn't think it would be proper to consult me on that. After all, he comes out of that state matrix and you don't ask the staff member who you are going to put on the commission now.

Morris: You don't?

Patterson: Well, maybe you do. I don't. So anyway.

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[1]Harris succeeded Wilson as mayor of Oakland in 1991.

Morris: Interesting. I must say this is fascinating. I'll think of several other questions I would like to ask you.

XIII OAKLAND CONVENTION CENTERS EXECUTIVE, 1986-1993[1]

[Interview 5: June 20, 1991]##

Transition

Morris: You mentioned that you had talked to Martin Paley about his suggestions on working with a board of directors when you were thinking about coming to the convention center.

Patterson: Yes.

Morris: Could we pick up with that idea? That was, how had you gotten started thinking about coming to the convention center and what kind of advice did Martin have to offer?

Patterson: World had been having lots of financial troubles. I think I have noted before that obviously the contributions and the social responsibility of the company was also in serious trouble. I found that I was up to my ears in administration, training and personnel benefits, labor relations. Anyway, my job had about all the things that become clustered under administration. I found myself having people report to me and to oversee. In addition to that, for me as a board member, I was very much aware that the company was in tough shape financially in its struggle to keep going.

So I had pretty much decided that it was time to leave. Ed Daly had died about the time and all these things came into a juxtaposition which said it's time to reexamine what you're doing. So with the demise of Ed and the demise of the kind of money and spirit that had made the company so responsive to the community and other people's cares, then my job had to turn over and as it were be much more dedicated to the operations and administration and as they said, try to save the company, which didn't leave much time for these other kinds of responsibilities.

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[1] Mr. Patterson retired in July 1993.

It was time to leave for other reasons too. New people were coming in, a new president. The first president after Ed Daly was one of my colleagues and as long as he was there, I felt like I wanted to stick by him. But then he became ill. Other people came in, the financiers, the management experts, and now it was a different kind of place. In that kind of situation, you start asking yourself, "Is this where you should be at this time and place?" I decided, no, I shouldn't. So I started out with the notion to put out my shingle as a consultant in a whole series of areas where I had some breadth of experience.

My friend, the mayor at that time, Lionel Wilson, I had mentioned that to him. He had suggested that they were having trouble--they had been having a series of management/board problems at the convention centers. The general manager had left. There was an acting general manager and they were trying to figure out what to do. So since Lionel told me about this, talking about getting somebody in on a temporary basis just to sort of get things squared away, I said, "Hey, that sounds right up my new street."

Morris: So you thought of it as a consulting job.

Patterson: I would come over for a short period of time and then make some recommendations and things like that. But after having examined some documents, talked to some people and others, I said to the board that I didn't think that it could make sense for them to bring in somebody temporary. They needed to get a new general manager as fast as they could. That was my advice, which I figured was going to do myself out of a contract.

Then, in midstream, they said, "Well, would you be able to take the job on a more "permanent" basis?" I thought about it and I said, "Yes," because my thought at that point was that it looked like something interesting to do and, quite frankly, I really thought it was time to find myself another base besides World Airways at this point.

Morris: You didn't want to stay in private industry?

Patterson: No, that was not a major concern. My biggest concern was finding a reasonably solid place to work for at least a little while. While I tried to get my other consulting efforts together. So this came up and I gave them my honest advice. "Get yourself a full-time person. Don't waste time with interim people." They already had an interim manager so I didn't think another interim made much sense.

So I originally agreed to take on that responsibility as a consultant, but I told them, "Quite frankly," I said, "I don't think I can do what needs to be done in an interim setting. Everybody knows I'm here for a short time." That does not make for rapid response and forward movement.

Morris: Right. And whoever really pays attention to outside advice anyhow.

Patterson: That's right. Then they met and asked me to come back and that's when they offered the job on a full-time, "permanent" basis, which I took, knowing in my own heart that if, at some point, I still wanted to do some other things, there was nothing to stop me from moving on.

So anyway, I come here and I have rather enjoyed it, so I'm still here.

Advice for a Manager

Morris: At what point did you talk to Martin? Was it while you were a consultant?

Patterson: No. I talked to Martin after I had decided to take this job, as opposed to taking the consultancy on an interim basis. I knew that one of the problems was the relationships between the board and the executive. This would be the first time--this is a critical thing at least in my pattern--I was going to be directly responsible to a nonprofit board or to any board. In all the other jobs and responsibilities I had, I was always reporting to somebody else who reported to a board or sitting on a board myself. So I asked him, having sat there and admired the way he handled us, if I can use that expression, I asked what advice he would give.

He said that the first thing was not to surprise the board. Keep them fully informed and also, he said, listen very carefully because there are nuances that you have to catch. But that was the basic advice, that it was much better to be straight up-front, keep them well advised and well informed, which means in essence that you are not going to find yourself in situations where people are coming at you because you didn't tell them about things.

Interestingly enough, there is a book on nonprofit corporations that I picked up not long after that which also

talks about the relationship between the executive and the board, that there is an appropriate amount of tension and there is a constant dialogue around what is policy and what is "executive/administrative," to keep that dialogue as civil as possible. I feel very strongly that his first piece of advice, no secrets and no surprises was good. I followed that. Anything, even though I think it is an executive/administrative decision, I will let them know. So at the board meetings, I will try to provide the full report on what I have been up to and everything that might come down the pipe. That's worked out pretty well.

Morris: That sounds as if that includes more contact with your board members than just the monthly board meeting or the quarterly board meeting.

Patterson: Well, initially they were meeting monthly and I understood why they were doing that. What had happened is that the board, literally, was running the convention centers under that interim manager. They had an office there. I found all this out later.

Morris: The board as a group or the president of the board, vice-chairman?

Patterson: Well, the chairman. Mostly, the chairman and a couple of the members, or most of them. But the board as a whole was very much involved in the day-to-day administration of the convention center.

Morris: That's the thing executive directors have a horror of, isn't it?

Patterson: Yes. That's what the situation was when I came. I decided that little by little, I was going to try and move this thing away from their grasp. So the first year, there was some tough dialogue between me and some of the board members, not all. Little by little, I have to say that, from a very aggressive involved board they have now turned out to be people who are really policy-makers, who in a very real sense respond to the kind of issues and the kind of agenda that staff put together. Always, you start from the day I got here, remembering Martin's advice, when there was a board meeting coming up, I always met with the chair to go over the agenda.

Morris: Beforehand.

Patterson: Beforehand. Martin used to do that, I know, when I was chair. We used to always get together before and that made it a lot

easier. Some things are better coming from the chair than from the staff. But in that first year, I thought the board was really intrusive. I didn't say anything. I just worked away from that gradually and little by little, moving it away from that.

Board Turnover and Turmoil

Morris: Did some of that happen as the board turned over, as new members began to participate?

Patterson: I was about to say that. One of the things that helped us was that there was continuing turnover in the board. Quite frankly, at least three board members who I thought were more concerned with getting into administrative matters than I thought was healthy, than I wanted as the executive, they all left over a period of time. I must say that I was pleased to see them go because they were making work for us by second-guessing staff recommendations. An example was on how to get the best rates on insurance. Staff took an in-depth survey and the next thing we knew comes this board member saying we would have to do this, do that, do that, do that and do that.

I didn't resist these things. I went ahead. Then, of course, you come back and what you told them before, you tell them the same thing, only this time you have gone through a whole bunch of outside consulting and additional expenses.

Morris: It comes from their sources rather than your sources?

Patterson: Right. But it was a waste of time and money, and I knew it. That's what I thought was happening in a number of areas. They had a so-called marketing committee. Well, you know. See, the problem was that the people who were the most problematic were executives themselves. They were running organizations or agencies or businesses you see. So their stance was not only one of policy, but also getting into the nitty-gritty details.

Morris: Was it because they were concerned that the convention center do well as part of the Oakland City Center?

Patterson: I think that that was part of it, but also I think that quite frankly, there was a kind of assumption of "Well, we know better than you. We can run this place." This was never articulated but it seemed to me clearly in the air. "After

all, I'm running my own business or I'm running this or that, so I know how this thing ought to be done."

Board Issues at International House, KQED

Morris: Do businessmen in general tend to have that kind of attitude when they go on a nonprofit board?

Patterson: No. Well, I guess it happens, it does happen. It has an awful lot to do with individual personalities, but I kept thinking about how I behaved when I was on the other side of the table. When I was on the board at International House, when I was on the board of KQED, when I was on the board at the Fine Arts Museums. The reason I mention this is that in all of these cases, the executive was under some fire during my tenure. Quite frankly, I kind of came to the conclusion that I wouldn't want me as a board member.

I brought that up because I felt very strongly that there were questions that were being asked and we were not getting the right answers. There were real problems as to how the places were being administered.

Morris: That's different from trying to run it yourself as a board member.

Patterson: Yes. So I was in the dialogue. Within the board I would frame some of these questions. Certainly, the record will show that when I was at KQED, I was the one who made a motion after a whole lot of turmoil that we should ask the manager to resign. It had just kept going on and on and on.

Morris: Is what you're saying that sometimes the relationship between the executive director and the board deteriorates to the point where you can't repair it?

Patterson: That's what I thought had happened at KQED. At International House, not only that the relationship had deteriorated but there was some very strong feeling that there were a lot of things that I House could do that were not being done. That it was still being run pretty much the way it had run for years and years and years.

Morris: Didn't they do a successful anniversary capital campaign?

Patterson: Oh, yes. This is quite some time ago. Of course, there was a very strong person on board, Al Bowker, who was the chancellor at the time. He felt very strongly that I House needed to take on another direction. The thing there, which I thought was appropriate was this whole discussion of what direction I House was to move in, what were to be its priorities and what one was going to try to do, or revisiting all the things and all the understandings that had gone down for many years to see if you couldn't bring the operations of the program more closely in line with what was happening on the campus at that time. There was a very fine director. But new questions and directions were being sought. Drastic changes for more drastic times.

Morris: At KQED, was this part of the struggle that went on for a while with the national public broadcasting system in the funding?

Patterson: Well, that was a part of it. I arrived on the scene when the director had come out of the private sector and had great expansive notions about building up a big studio, some very expansive notions that some of us were uneasy about, insofar as public broadcasting was concerned. Now, I have to say that the irony is that some of the things that he wanted to do, the new executive who came in--.

Morris: Tiano.

Patterson: --went in that same direction, but I think he was smoother. Quite frankly, the concern about KQED's emphasis--there was great concern about audiences and who was watching and all that whole series of mortal sins, that you associate with non-public broadcasting. So there were some very strong feelings on the board that we needed to turn this thing around, even with the new man who came in. There was a pretty solid group on the board, who talked to me about becoming the chairman of the board at that point, and I suspect undertaking some drastic notions about directions. But at that time, World Airways was teetering and tottering and I said, "No, I'm going to serve out my term, but I'm not going to be able to be a part of that."

Well, it was flattering because I think that there were various groupings within the board, groupings of dissatisfaction around this or around that or what have you. In the approach to me, they had cut across all of these lines.

Morris: Was some of that representation in programming for minority audiences?

Patterson: Oh yes. That was a part of it. But the big issue was local programming period. What are we producing? We keep looking at

the television screen and what you see on Channel 9 is Washington, Boston. What are we doing? Of course, one of the more painful episodes was when the great news program that was created when the newspapers were on strike, when the staff wanted to chop it, period, for budgetary reasons. That was the only programming that was going down.

Even now, I still have trouble with KQED. In fact, I let my membership lapse because, I said, we subscribe to Channel 60 now and we make some comparisons. I don't know what Channel 60 budgets are, but it runs just about everything that KQED does, and in addition to that it runs local educational programs and some other things. They seem to do it with a lot less money.

Morris: Interesting.

Patterson: Then, of course, KQED just built another studio. At any rate, my notion was that it might be a good thing that I left there because I would have been fighting all the time with the executive about the direction in which the station was going, not about who we hired or what he paid in salaries or things like that, but that whole direction and some commitment to public broadcasting as a public entity that I thought got fussed up by always worrying about ratings. I think that was naive on my part but that emphasis on ratings--. I'm not saying that the fact that even to this day--. I think they have one sort of news program that comes after Inside Washington.

Morris: Right. There's the Bay Area Weekend Review kind of thing.

Patterson: Right. See, I have to tell you something. I advocated many, many years ago that they do exactly that because at that time I was intrigued by the [Martin] Agronsky Report. I said, "Why shouldn't we be able to do the same thing?" That was about ten years ago I think.

[phone interruption]

John Williams's Vision; George Scotlan's Dedication

Morris: Coming back to the convention center, George Scotlan's name is up in big letters and John B. Williams is right next door on the convention center. Were they people who you worked with? What makes them so special in terms of how the convention center and civic center have developed?

Patterson: Well, John Williams, of course, was the director of the Redevelopment Agency at that time, and the convention center/hotel was a thing of prime interest and concern to him. There is a certain irony insofar as my being the general manager here, because John first came to see me when I was working for the Economic Development Administration on this project.

Morris: In the 1960s, yes.

Patterson: Yes. When we were trying to spend money to create jobs and economic activity and I told you about the port. Well, John had this vision of a hotel and a convention center.

Morris: Was he already in the Development Agency?

Patterson: Oh, yes. He had been running it for a number of years. So he came to see me and I said, "Let's present this to EDA in Washington and I'll make arrangements." So he and I got on the plane and we went to see the assistant secretary of commerce who also was director of EDA, who was my direct boss. John was the one who developed the vision of the hotel/convention center complex downtown here. John and I went back a long time because when I was with the Urban League in Cleveland, he was with the city planning in Cleveland. A lot of people don't know that but it was John's vision, backed by then Mayor Reading, to get a convention center and a hotel.

Morris: As a kind of anchor to the civic center.

Patterson: The city center and all of the things. John had these great visions and some of it is now coming into place, like the city center development, which originally was supposed to be the big department stores. He was never able to get that off the ground, so that's why it has gone in another direction as you can see across the road there [federal office buildings under construction].

Well, George Scotlan--as far as I know, the convention center came on stream, I think, after George died. George was a well-known, dedicated citizen in the community. Everybody thought highly of him, he worked a lot with young people in recreation and he was a close friend of Lionel Wilson's. So that's why his name is on the building. Interestingly enough, there was a big discussion about that. At the time I was chairing the Oakland Convention and Visitors' Bureau.

Morris: As the board person?

Patterson: --as a board chair of the Oakland Convention and Visitors' Bureau. The concern was, in terms of marketing and sales, if you call it the Scotlan Center, most people don't know where the hell Oakland is, so you're going to have to explain what the Scotlan Center is and then you're going to have to explain where is Oakland when you're trying to sell the thing. So there was some feeling in terms of sheer marketing that the name should have Oakland in it, the Oakland Convention Center. The compromise, of course, was the Oakland Convention Center/George P. Scotlan Memorial.

Morris: I see. Okay.

Patterson: Like a lot of things, a lot of living people still don't know who George P. Scotlan was, including our clients. It's easier to sell Oakland than to sell George Scotlan. First you have to explain who you are. So that was, I think, some of the feeling there. But George represented a great deal of what people thought was a really decent, humane, heavily involved person, a very decent person.

Morris: Right. He had been at the university, too.

Patterson: That's right. Yes, because I knew him. Yes, we had been good friends off and on over the years in a number of things.

Morris: Since both of those gentlemen were black, does it in a way represent the way leadership has changed in Oakland and the changing demographics?

Patterson: Well, there are two things there. It represents how the leadership has changed, but also represents in a very real sense the kind of role that some black leaders have played in the history of the city. John Williams, who, as I say--. Well, a lot of what's happening, that was John's vision. He was the one who worked with HUD and I still remember how convincing he was when we went back to Washington to sell the notion of this hotel and convention center complex to EDA.

Morris: Had you been responsible for him coming to Oakland or had he--?

Patterson: Oh no. He was here before I came to the West Coast. He had left Cleveland a number of years before I left Cleveland. But I think it did reflect the reality of the racial demographics of the city and the participation of blacks in the political process, because otherwise these names never would have been submitted, I suspect.

But also, if you stop and think about it, the other facility that I manage is the Henry J. Kaiser Convention Center. In naming that, there was clearly some notion of here again, honoring a local citizen who in this case was white. Then Calvin Simmons had the misfortune of being drowned at an early age, so then his name went up on the Calvin Simmons Theatre, which everyone thought was very, very much appropriate. The Henry J. Kaiser Convention Center really is an arena--Kaiser Arena--then its back to back is a theatre. So the theatre and the arena are the major things, so the theatre in the Henry J. Kaiser Convention Center has been called the Calvin Simmons Theatre.

Morris: That's the building that's been around for a long time?

Patterson: Yes, the Oakland Auditorium.

Morris: Right, so naming those parts of it after Kaiser and Simmons was a way to pay tribute to leading citizens rather than that they were involved in helping to plan or raise money.

Patterson: Henry Kaiser had been dead. This was the original Kaiser; he had been dead some years at the time they refurbished the auditorium. Then, after Calvin Simmons' death, a number of things were named after him, including one of the ballrooms here in the hotel and the theatre.

Morris: Did you know Kaiser? Henry J.?

Patterson: No. I knew Edgar. Edgar was the one I knew. I did a lot of work with Edgar particularly insofar as the New Oakland Committee was concerned. I've talked about that.

XIV EAST BAY FOUNDATION TRUSTEE, 1986-

Lois DeDomenico as President

Morris: Let's move on if we may to the East Bay Community Foundation. Let me change the tape.

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Morris: Who asked you to come on to that distribution committee?

Patterson: That was Lois DeDomenico. I had gotten to know Lois primarily through her work with the Oakland Ballet. There were two connections: one was by way of what World Airways was doing and could do to help the ballet, and World did a number of things with the ballet. Number two, was as a member of the distribution committee of the San Francisco Foundation. I had the opportunity to help Lois keep the ballet going.

After having done a hell of a job--I should say that she did a hell of a job--on the ballet as president and she was doing a hell of a job as chairman of the East Bay Community Foundation. She just gave up the presidency here a few months ago. There is a new president now, Monty Upshaw. The point is that Lois is what a colleague describes as a really professional volunteer. She accepts fully the role that she plays so very effectively, principally to raise funds to do these things, for the ballet, to secure funds so that the East Bay Community Foundation can do more helping. She is terrific at that.

So it was in those capacities that we came to know each other. She came to see me about support from World Airways, and funding from the San Francisco Foundation. I introduced her to Martin Paley and the San Francisco Foundation was of

significant help. World Airways was of great help to the ballet. We used to buy out the house for the Nutcracker at Christmas time. I think for four years running we bought out the house and gave the tickets to kids who ordinarily could not go to the ballet.

Morris: That really makes you feel good.

Patterson: That was one of our big things. We also used to buy up most of the house at the Ice Capades. We passed tickets around to literally thousands of kids. It was always in support of the Easter Seal Society.

Morris: Through the recreation centers?

Patterson: Well, through a number of community based organizations such as the Intertribal Friendship House, the NAACP, etc. In fact, for both the Nutcracker and the Ice Capades, or Ice Follies (I think it was Ice Follies), we developed a long list of schools and organizations, many of whom had previously been on the receiving end of help from World Airways. So we did have our own list of people that we were helping and when we got ready to do this, there were plenty of people around to tell us where the kids were who would benefit or who would appreciate going to the Ice Follies or going to the Nutcracker Ballet.

Lois was the one who came to see me about the EBCF. Lois is a very upfront person. "Trying to build the board," was her expression. I remember having lunch with her and Sandy Pyer. One of the things on the agenda was helping them on more board diversification, i.e., what views did I have on being able to increase minority participation on the board of the East Bay Community Foundation.

Morris: Through its committees?

Patterson: Well, on the board itself.

Morris: Yes.

Patterson: Lois essentially said, in fact it's almost a quote: "We want somebody like Charles Patterson." [laughter]

I said, "Well, that's easy. Take me." That's how. [laughter]

Morris: That's great.

Patterson: I had wound up my term with the San Francisco Foundation board. And then, was coming to work here at the Oakland Convention Centers. So I said, "Yes, I'll be glad to do it, since I've completed my tour of duty at the San Francisco Foundation."

Morris: You could see the end of your term at the San Francisco Foundation.

Patterson: I think I already finished the chairman[ship]. In the first conversation we ever had about the EBCF board, I was still at the San Francisco Foundation. After my term at the foundation was over, that's when we had this second conversation. That's when I volunteered to go be on the EBCF board.

Morris: I have a couple of your gorgeous annual reports here. Let's see. Gregory McCoy was chairman from 1983 to 1986, so Mrs. DeDomenico would have taken over in 1987?

Patterson: I don't remember. I think it must have been around there. I thought it was earlier.

Morris: She would have been on the board, probably, earlier.

Patterson: You know, there was a very sharp feeling that the East Bay Community Foundation, which has had its ups and downs, was really not doing very much.

Morris: You mean, in the foundation community? Or in Oakland?

Patterson: In the Oakland community and in the foundation. Very few people knew about it and it had been run primarily, I understand, by volunteers. In fact, that had been my impression before I talked to Lois. Even sitting on the board at the San Francisco Foundation, I was only vaguely aware that there was this little foundation in the East Bay.

Morris: Yes, an old foundation. It's been around a while.

Patterson: Yes, laid back. It drifted along, not doing very much. That was my impression.

Morris: Otto Hieb was a name I remember hearing as being both very much interested and very controlling.

Patterson: All of that changed. When Lois came on the scene--it would be 1987--she really decided to try to turn it around, increase funding and programming. She talked to a lot of people, she

spent solid time with Martin Paley, who gave her sound professional advice. He was a great admirer of hers.

Morris: Yes. [shows him annual report] There are the 1988 trustees.[1]

Patterson: Yes.

Morris: So whoever recruited Lois--.

Patterson: Really was responsible for turning the foundation around, because Lois is the one who did it.

Morris: Did she ever mention who recruited her?

Patterson: No, I never talked to her about that. I don't know how she got involved with the foundation.

Morris: Whether she was looking at the foundation as something that needed a little work or whether her predecessor was a--.

Patterson: I would suspect that when she decided to back away from the ballet after an extended period of time, somebody knew her and went after her. Who that somebody is, I don't know.

The one person I thought might have had a hand in it was Neil McDaniel, but I couldn't swear to that. So that's how I wound up on the board. As I said, I can't praise Lois too highly, because we had secured a significant matching grant from Hewlett-Packard.

Morris: She would have gone knocking on doors.

Patterson: She raised the money and knocked on doors. She was terrific. She brought people in. Looking at this board list, one can see she brought vital people onto the board. She brought people in who were people of resource and influence and corporate heavy hitters, including one man I remember. A millionaire, but he didn't believe much in charity. He gave to church, but that was about it. But by the time Lois got to him, he was one of our most responsible and active board members, advocating the community foundation as a way to make great use of your money, if you want to do philanthropy.

He's dead now: Chet Soda. Chet was a very good friend of Ed Daly's. The truth is that sometimes we would try to get some of Ed's friends and acquaintances in the business world to

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[1]See Appendix.

go in with us on some charitable enterprises, but we could never persuade Chet. So I was really surprised and pleased that Lois pulled him in and that he was one of the great spokesmen for the community foundation idea.

Morris: He sort of went out with a blaze of glory.

Patterson: That's right. How he distributed his money.

Morris: When he died, it was very impressive.

Patterson: I know that he was recruited by Lois. So in that respect, Lois very much is the epitome of the kind of board volunteer that you want, who recognizes that one of the things that you're here for, the main thing you're here for is to see if you can raise enough funds so this outfit can do what it's supposed to do. I just can't speak too highly of her on that. She's terrific.

Morris: You feel it's the direct approach? She just comes right out and says--.

Patterson: Oh yes. She decides who to go after and she goes after him. The same way she came to see me. She invited me to lunch and the next thing you know, I was on the board.

Staff and Board Development

Morris: But Sandra Pyer has been there for ten, fifteen years or so now, hasn't she?

Patterson: I'm not quite sure how long Sandy has been there, but certainly here again, as a chairman, Lois has given very strong direction to Sandy and Sandy has turned out to be ready, eager and willing to follow these--.

Morris: In other words, provided more of a scope for the executive to come up with ideas and programs and things like that.

Patterson: I think Sandy is a good executive. She certainly seems to follow what I call the Paley route: keep us advised, keep the board well advised. In fact, sometimes I thought, "I didn't need to know <u>that</u>." But she is very conscientious that way.

Lois revitalized the foundation by bringing in new and diverse board people. One of the things about the East Bay

Community Foundation, I understand, is that people who were on the board were doing program work and also making decisions about who should receive grants. This was not a board of directors, like so many nonprofits, where the heavy emphasis is on board people who can help you raise the resources. Historically there was a working, detailed, programmatic involvement of board members of the East Bay Community Foundation.

Morris: One of the--.

Patterson: People were actually appointed on the board so they could do this kind grantmaking.

Morris: Administer programs--.

Patterson: Yes. Do something on programs and look at them and make some decision. In other words, I had the impression of--.

Morris: Going back to the days before there was staff.

Patterson: Right. Absolutely right.

Morris: We did an interview some years ago with Bill Somerville in the mid-1970s and he had just been appointed as a consultant to the East Bay Foundation. There was no staff at that point. He was the person.

Patterson: That's right. So the board people did get the staff.

Morris: Did what was done.

Patterson: So I was on the board at a time when the board was making this transition with heavy emphasis on getting people who could provide resources. I was chairman of the nominating committee so I know that I was very aware of Lois' direction and drive. I thought it was great.

Morris: The two of you had the same ideas.

Patterson: Yes. We were very close together on that. I was ready to back her up all the way strengthening the board in this way. That's what her concern was.

Morris: Yes. Was part of that that there weren't any terms of office when you were appointed on the board?

Patterson: I'm not sure about that, but my impression was that was so, but our people now have set terms. I'm not completely up to speed

on all the history. I've heard some things about what went on before, but I can talk more about what has happened since I was there. In that period of time, Lois grew stronger and the board grew stronger and the fundraising improved greatly. There were new people brought into the board: business people, especially people with resources or access to resources.

Serving Alameda And Contra Costa Counties; Bay Area-wide Collaboration

Morris: Are there any differences between Alameda County and Contra Costa County? Are there enough differences between the two counties the foundation serves to make it tough for the board?

Patterson: Not so much tough as deeply aware of important differences. Here again, you've got what I think is good staff work. Sandy and Alice Furst. Alice only works 50 percent of the time. She comes in and gets the program recommendations together. So I detect a relatively even hand between Contra Costa and Alameda, although I suspect that if we looked at the record, most of it goes to Alameda [County], because Alameda as a big urban center has probably a lot more pressing and visible needs and as a result of that, a lot more programs and people who know about foundations. There is a feeling that, when you think about Contra Costa, you don't always think of Richmond as a part of it, with all of its urban problems.

Morris: Richmond feels very strongly that that is the case.

Patterson: I would say we were funding the same kind of programs in Contra Costa County that we were funding in Oakland: the teenage parent programs and things like that; same problems out there in the suburbs. But I do think that Lois was very sensitive to this in terms of going after resources for the foundation. You have to make sure, if you are going to tap into the Contra Costa donors, they feel that they are a part of the process, and the receiving end. I think that she did a very fine job on recruiting Contra Costa people. I think that she had a hand in bringing in Mrs. Valley's support. You know Wayne--.

Morris: Wayne Valley.

Patterson: Yes. Gladys Valley has been very generous in supporting the East Bay Community Foundation. She was invited to one of our meetings and I was impressed. That's the kind of thing that Lois does. She has access to people. This is interesting too

because the thing about San Francisco Foundation and the way that philanthropy works over there. All the years at World, I was involved in going across that bridge all the time for philanthropic support. I had a strong feel for the people whom you could go to for help, the people who were involved in United Way and the museum, KQED, etc. You knew all these people.

So based here in Oakland, the only people I knew from the business world were the ones who had their corporate headquarters here and worked with us on a number of projects like the New Oakland Committee. But if you asked me who in Contra Costa County is the kind of person who might get involved in something like this, I would not have had an answer. It's kind of an interesting thing too, because Bob Fisher, you know, the new executive of the San Francisco Foundation, has a great deal of East Bay-Contra Costa identification.

Morris: Right. He was at JFK University earlier.

[tape interruption]

Patterson: Yes. I remember some people being real concerned because Bob did see the whole Bay Area as the foundation's thing. There was some concern that he wanted to build up the corpus of the San Francisco Foundation, and there was some concern as to whether East Bay and the San Francisco Foundation were going to find themselves in competition for dollars in the East Bay. That hasn't happened but I certainly know that there was some worry about that.

Morris: Well, the San Francisco Foundation was the only cat in town in 1948. The East Bay existed but was very small. Now there is one in each county.

Patterson: That's right.

Morris: There is now a Peninsula Community Foundation and one in San Jose. Does that mean that there will of necessity be changes in the focus of the San Francisco Foundation?

Patterson: I don't really think so because for all practical purposes people who are oriented toward San Francisco, including people who live down the Peninsula in Burlingame and places like that: corporate leaders, old families. San Francisco is still their base. I certainly know that there was no pressure. I never had the feeling, during my ten years, people thought that we shouldn't be spending money in these other places because we

were the San Francisco Foundation. There was never that kind of thing. I didn't detect any sense of rivalry between what the San Francisco Foundation was doing [at the Peninsula Foundation] and what Bill Somerville was doing or what have you.

In fact, here again, one of Martin Paley's great strengths was his belief in coordination and collaboration. So consequently, I think about Gerbode and I think about Rosenberg and I think Martin had developed very solid working relationships with these organizations. At least in talking with executives and people involved in it, I never got any sense either that San Francisco was acting like some big brother, the overbearing brother in the foundation world. I got the impression that there was great admiration and respect for the foundation's leadership, even some feeling that we wouldn't be as strong as we are if it had not been for the example of the San Francisco Foundation.

Resources and Visibility

Morris: But do I hear you saying that through the work that Lois has been doing in the East Bay that they are beginning to concentrate on identifying East Bay people who have resources and the interest and the skills?

Patterson: Yes. That has been her really great accomplishment, making this kind of identification and pursuing it diligently.

Morris: Is there a potential there for a greater sense of identity within the East Bay? You hear in Oakland and probably even more in Contra Costa about, "We're overshadowed by San Francisco. There is life out here at this end of the Bay Bridge."

Patterson: That is a concern of one of the committees at the East Bay Foundation. We have a visibility committee because we feel that if nobody knows you're there, then they're not going to give you any resources. So that's why I'm on it; we're working very hard on how do we identify ourselves, how do we let people know what we're doing. How do we plow some ground so that when we go to visit a possible donor, that they know who we're talking about. The whole notion is to remove any obscurity that has settled over the East Bay Community Foundation.

Morris: That's fascinating.

Patterson: Yes. And I think it makes sense.

Morris: What does the visibility committee take on as ways to make the organization more visible?

Patterson: Well, at this point we are still talking, but we do some things. We've talked about an awards program of some kind, which as you know, has given the San Francisco Foundation a lot of visibility. They give four or five different awards.

Morris: And United Way has so many awards it is hard to keep track of them.

Patterson: Of course, you don't want too many, but you want one that means something. So to develop an awards program, that's one of the things that we're looking into. The second thing is very basic: sending out press releases to newspapers and TV and all the rest of that. So when you do something, you put out a press release. After all, newspapers need to have stories. You talk about press releases, both about the projects that you're funding--.

For example, San Francisco had a full-time promotions and PR and public information [person] who also did the brochures, all of that. Carol Piasente, who now is doing that kind of work for the San Francisco Chamber of Commerce. I see her name in the paper every now and then as their spokesperson. So that is a simple thing, like when you make all your grants you send out a press release saying that the foundation has made grants to the following so forth and so on. Then also to encourage--to point to a program that you're funding so that people might do a feature story or something on that.

Very simple basic things that some of us think might provide the kind of visibility that opens doors.

Morris: Was there good publicity and visibility from the Hewlett challenge grants?[1]

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[1]As part of a challenge program to provide for the strengthening of smaller community foundations, in 1984 the William and Flora Hewlett Foundation gave the East Bay Community Foundation $500,000 on condition that this amount be matched by local donors. By the end of 1986, EBCF assets had more than doubled and they received a second $500,000 challenge grant from the Hewlett Foundation.

Patterson: Almost none. I can't think of any. In fact I'm glad you mentioned it. I don't know what the strictures are of the grant-giving people but we made the match, which is unusual. But I have not seen a single story about it.

Morris: Well, with the two grants in four years, there was a huge piece of change, and all of the match came from East Bay sources?

Patterson: That's right. So that's a news story, but we didn't have any staff to put that kind of thing out. My feeling is I think you have to hire somebody at least on a consultant, or part-time basis to handle that for you. You can decide when you've got something that is worth putting out and you can bring somebody in and say, "Hey, let's get this one out."

So anyway, that's what we're talking about. The visibility is primarily aimed, I think, quite frankly, more at the donors because those who have programming needs, essentially know about [it]. But even there, there are a lot of people who don't.

But the critical thing the East Bay Community Foundation is now in the midst of, which I think is really important, is buying a place for the East Bay Community Foundation offices as opposed to renting.

Here again, dynamic Lois went out and got contributions specifically to help the foundation get itself a new headquarters. As you can imagine, there was some debate about where they should go. But I think that the thing that made a difference was that Sandy and Lois had identified a place which is right up behind the Grand Lake Theatre.[1]

Morris: Easy access to the freeway.

Patterson: Right, and that was one of the considerations. You can get here from Contra Costa County easily, those of you who come from there. But essentially, also from Martinez, Pittsburg, Richmond. There's parking close by.

That decision is another one which was heavily influenced by Lois. But also, in a very real sense, even though that discussion spoke to the notion that even though we are based in Oakland, our program includes Contra Costa County. We have to consciously think in terms of Contra Costa County, and Lois does that, especially in and around giving. Then Alice and

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[1]On Wickson Avenue in Oakland.

Sandy do a fine job, insofar as getting programs out of the East Bay.

The Tri-Valley Foundation

Patterson: There is another foundation, a separate little foundation for which--.

Morris: There is the Tri-Valley Foundation.

Patterson: That's the one! That's the one. Tri-Valley is a fund within the East Bay Community Foundation, made up of money from out there in the Livermore-Pleasanton Valley. What we've done, among other things, when they develop their programs, we have to--.

Morris: That's got its own board, I understand, now.

Patterson: But still, our board has to approve the grants.

Morris: Really? Does that cause any misery?

Patterson: That kind of thing would only cause trouble if you found yourself going up against them in and around a particular issue. In the years that I've been there, that's never happened. The approval for what they want to do is pretty solid. Interestingly enough, my own thought was that, in a very real sense, it is the kind of relationship I thought could have been worked out in the Marin County/San Francisco thing--you do have staff out there doing field work, you do have a local board, but the ultimate responsibility lies with the East Bay Community Foundation board. But all they have to do is approve or disapprove of the grants.

Morris: But all the staff work is done in the area.

Patterson: That's right. By people in the area.

A New Headquarters; Board Retreats and Priorities

Morris: You say that the East Bay Foundation is not very visible amongst potential donors. How about in the applicant

community? As the challenge grants added, did that lead to a lot more applicants for money?

Patterson: No, the challenge didn't. But what's been happening since I've been there is that with the kinds of grants we're making, and the fact that we're making more grants, word is getting around. So there is no dearth of proposals.

Morris: You used to hear that for every dollar you had available for making grants, there were applications for ten dollars. That you only can fund about 10 percent of the proposals that come in. Is that true?

Patterson: I don't know. My impression is that we've increased the dollar amounts of grants we're giving, but they still tend to be small grants. A $25,000 grant is a hefty one for the East Bay Community Foundation and would tend to be over a three-year period, or something like that. But I think that the new house, assuming we are able to complete the deal,[1] which sits the foundation right down in the middle of this great urban area, will intensify the number of people who are seeking assistance. The current headquarters is down on Claremont Avenue there, but this new building also has space for meetings and conferences, so the notion is to make it available to other organizations for that kind of thing.

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Patterson: I was saying about the new headquarters, assuming we ever get the deal, it's not like A Central Place, because you are not talking about headquartering people. You are talking about being able to use your downstairs rooms for meetings and conferences.

Morris: Or convene meetings?

Patterson: Or even do that. That's another one of the things that we have a subcommittee on. I'm on that one too, the Program Leadership Committee. In fact, I have two meetings--I haven't got out of this business yet--I just realized I had two committee meetings last week.

Morris: Good. You can't quit.

Patterson: All of this came out of the board retreats. I was not able to make them because I was ill, but I thought the things that came

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[1]The foundation moved into its new house, late in 1991.

out, the goals and things, were really terrific, really hard thinking about where we were going and what we wanted to do.

So I'm on two of these committees. One is a visibility committee that came out of it, and the other is a leadership. We think there are some problem areas where the foundation can play a leadership role. Visibility is critical if you are going to provide leadership. The two things go hand in hand.

Morris: Kind of toward speaking out on some issues they see evolving?

Patterson: Yes. Well, not so much that; action more. In my mind, this leadership thing comes back to that strong notion of Martin Paley's about collaboration with other entities. So the tenor of the discussion in the leadership committee was around education primarily. Whether there was anything that the foundation could do to plow some ground or to get some collaboration in and around resolving the problems of education of young people. At this stage of the game, I think we've pretty much settled around the notion of putting together some sort of forum wherein people and organizations involved in various educational activities, after school programs, the things that schools have trouble funding, could get together. Parent volunteers, for example, from school districts throughout the two-county area. So the idea is whether it would make sense to put that kind of conference together which makes you visible but also serves some leadership purpose--

Morris: As a catalyst.

Patterson: As a catalyst. You know, East Bay's done a current assessment. We don't think that an awful lot of these programs have even talked to each other, have been pulled together.

Morris: Oh really?

Patterson: Yes, so we think this is an area where there may be some leadership potential for the foundation. What I forgot to say, and I am probably going to say this at the next board meeting, is that you have to keep in mind, when you do something like this, you put the conference together, more people are going to know about you and they are going to want something from you in the way of support. So you should keep in mind that when you take that role, that essentially you have to commit a certain amount of your resources to that at some point.

Program Leadership: Reaching out to the Community

Morris: What happens to the grass roots nature of a program if you have foundations and other philanthropic individuals taking a look and saying, "Well, now, we're going to convene a meeting and we're going to encourage collaboration in this area." Is there a possible hazard there that the benevolent organizations are going to shape the resulting response?

Patterson: Well, I think that is one of the things you have to watch. I think that maybe some of that is inevitable, but it has an awful lot to do with the way you do it. People who have had similar experience quite often they think they are the only ones struggling with those. They don't know that others are going through the same thing. This cross-fertilization idea will go down relatively easy with people and can get them together.

Morris: You're right. There do seem to be quite a lot of after-school programs, for example. It's something that parents and ministers and youth workers see that they can get a handle on. If somebody suggests that five after-school programs in Richmond all work together and thereby all would have better funding and staff, are you going to offend the chairman of four of those committees when the fifth one gets funded to coordinate them all, and then have a huge hassle?

Patterson: Well, I suspect what you would probably do is try to avoid that, but you would encourage some sort of collaboration. The whole point would be to encourage and to identify, you see, that there may be five programs out there. They don't necessarily know that the others are out there. They might not have any contact.

Morris: People tend to develop a sense of turf.

Patterson: I think that would be one of the things that you would be concerned about, but it seems to me that it's a risk that makes sense to take insofar as what might come of it in the way of additional support. Maybe the kind of question you are asking is one that has to be answered. The other question is, is this kind of thing encouraging people to ask for more resources than you have got and more applications? But all that, I think, is appropriate.

Morris: Are the rest of the people on the distribution committee as fired up about these new ideas floating around as you are?

Patterson: Well, I think that certainly the people on both of these committees are.

Morris: There are people on these committees in addition to distribution committee members?

Patterson: No, no. These are all board members, but they've got strong shares. Bob Schwartz is chairing the leadership group and Didi Van Loben Sels is chairing the visibility.

Morris: Van Loben Sels?

Patterson: Yes, D.D.

Morris: This is the same family as the Van Loben Sels Foundation in San Francisco?

Patterson: I don't know. I never thought about that [chuckles].

Morris: It's an unusual name.

Patterson: I suspect it would be. I put Didi somewhat in the same category as Lois when it comes to being a terrific volunteer in philanthropic circles. She works at it. At one point, she ran the Festival at the Lake too, full-time.

What I'm saying is that there is very solid support on the board for the programs and the goals and priorities developed at the retreat, so I would expect that as these committees who have been assigned items from this retreat schedule, if you want to call it that, then they have to go ahead to do that. At some point, they will have to come to the board and say this is what we propose to do and can build support for. There is no guarantee that everything they propose is going to get that kind of support.

Morris: Are there some similarities with this Bay Area 2000 effort that has been going on in the governmental sense?

Patterson: I don't know too much about that.

Morris: Well, Mike Heyman has been chairing a committee that's put out a report about what do we need to do with the, I believe they call, governmental infrastructure.

Patterson: Well, that's a lot more ambitious than anything that I think we are talking about.

Morris: Right, but it's more what kind of coordination is possible, or do we need, in order to make the physical surroundings more livable in the Bay Area.

Patterson: I know about that group. I'm not totally familiar with what they are doing but I think they are operating at a kind of level which is different from what we are talking about.

Morris: Yes, they are sort of talking about the interface of governmental entities. Part of my question is that I'm curious about the interface between the human element that foundations and philanthropy are interested in and the institutional, governmental and business structure in which we operate.

Patterson: What I would say at this point is that I don't think the East Bay Community Foundation is at the point where it can think in those kinds of terms. This idea has floated up based upon some experience funding these kinds of programs. The first thing to do is to look at the programs we have been funding which meet this "criteria" in Richmond and/or in after-school programs, talk to them, and see what's out there.

We start out with a core of groups already familiar with us, if you decide to build this program. Here again, we are talking about collaboration at the programmatic day-to-day level. You are talking about service-providing.

Morris: Drawing on the experiences of some of the people whom you have given grants to. That's an interesting idea. That is really exciting and really something very specific to this East Bay Area, I think.

Are there any other things about the East Bay Foundation that you would like to talk about? Where it has come from or where it is going?

Patterson: Well, I think I would summarize by saying that it has, in terms of resources, come a long way, beginning with the matching grant. In terms of spirit and participation, the board has been strengthened by some members winding up and new people coming in. There is an overall eagerness to be out front in the community, as opposed to its past history where people discovered you by accident and then came and asked for a typewriter or something. There was a lot of that.

Morris: Yes. That was the identification of the foundation in the seventies. In fact, somewhere it says that that was the intent, that they provide for physical necessities.

Patterson: Well, that has shifted considerably. I think that the retreats they have been having, Lois started those--.

Morris: Every year? Every other year?

Patterson: We now have one every year. It's been every year so far. This was true at the San Francisco Foundation. We had a retreat every year. Two or three days at Asilomar or some place like it.

Morris: Does everybody on the board manage to get to those?

Patterson: Yes, I think the attendance has been pretty high. I've missed the last couple, but one time I was away and the other time I was ill. But I have gone to the prior ones. The results, when you spread all the butcher paper on the wall, are clear and you get a sense of organizational priority and purpose which is quite good and which is very, very impressive.

Morris: It's on a different level than the regular meetings at which you are making decisions about applications?

Patterson: Well, actually at this stage, I think we do both kinds of board meetings. Even at the meetings to determine who gets what grant, we have continued to be devoted to these overall strategies and goals and purposes developed in the retreat. They are seen as undergirding the program effort, strongly undergirding the program effort. The funding resources are a terribly important aspect of that.

Relations with Other East Bay Foundations

Morris: We talked about collaboration potential between agencies and the community. How about at the foundation level? There are Skaggs and Clorox and Kaiser, all of which are significant philanthropic donors themselves in the East Bay.

Patterson: That's interesting because I myself had never thought of that. I suspect that the Northern California Grantmakers is about as close as anything to that. I can't think of anyone at board level who has tried to convene the other local-based foundations for any kind of discussion or collaboration. It does happen at staff level.

Morris: Or if there is any sort of informal checking back and forth between them.

Patterson: On that, I suspect that the staff does that.[1] If you know someone else is involved in giving a grant, you make a check. But that is one of the things I think I'll raise, as to whether we have even talked about our relationships with other foundations. It's an interesting idea.

Morris: Well, I noticed that your foundation seems to have a special interest in concerns of women in terms of health. When you think of the kinds of national initiatives that the Kaiser Family Foundation has been making, I had wondered if there had been any conversation about that locally?

Patterson: Well, that's a positive idea. In and of itself it might be worth doing, strictly with a foundation group, with an agenda that might include a number of things. But I would certainly think that if we move ahead on this leadership program we talked about, this educational program we talked about, that among those invited would certainly be people who fund this kind of activity. So there is a brokering relationship that might go on there between foundations.

Well, this is actually a very helpful idea. I think it would make sense as a part of this effort for the leadership to see if we can't convene or get some participation from other foundations. Because one of the things that people will be asking, assuming they come to such a conference, is where do we get the resources and how do we get the funds?

Morris: Or who do you talk to.

Patterson: Yes. So what better way to do that than to involve the neighboring foundations in this program, at board level.

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[1]There is an East Bay Funders staff organization.

XV CONCLUDING THOUGHTS

Interface Between Foundations and Government

Morris: I have a wrap-up question; this is the time for you to come forth with any concluding thoughts as to where philanthropy is most impressive to you and what's been the most important thing in your experience. I was wondering, since you've been in the business world and in government, and now in sort of a quasi-public organization, where you see philanthropy and foundations in the kind of decision-making that goes on as to what will happen in Oakland or the East Bay?

Patterson: I think foundations are not making any major impact on the overall direction of the city. What foundations are doing that does have impact on the city is funding and supporting various programs and efforts in the city that ameliorate problems, which bring opportunity, which make art available. You can go on down the list, to make the lives of teenage mothers better, etc., etc., etc. But when it comes to what the overall long-term strategy and urban policy of the city of Oakland or the city of Richmond or Contra Costa County should be, I don't think there is a role that foundations have played and I think it is a role that they probably shouldn't play. Perhaps foundations can sponsor analysis and research or seminars that directly impact government policies.

Just take something like parks and recreation, or art. I think Mary Lou Hedberson of the Oakland city staff is it when it comes to funds for arts and culture. These government funds outweigh all other funds. Or if you take the Oakland public school system, obviously a little program here, a little program there does not necessarily affect the course of the Oakland public schools or Contra Costa schools. In that respect, foundations can look for collaboration on their

programs with government agencies, but they are just not in a position themselves to provide guidance and policy to governmental bodies.

If you just take the Oakland city council, it is possible that a foundation might decide around a particular issue that they want local government to have a role. They have been putting a lot of money into it, and so they want to get their city council to give some political support. Well, if you take something like the East Bay/Oakland Symphony, which I think is a classic case, here's an orchestra which can only exist like most orchestras with a certain amount of philanthropic interest, with a certain amount of government support. So in that respect the purposes of the city or "surrounding community" and the foundations can move side by side.

But I think this can happen in a number of particular, distinct areas, as opposed to any overall direction that a foundation might be able to provide for a city. Even in its cultural programs, the foundation is subsidiary, to a large extent, to what might be happening, for example, in Walnut Creek, the new cultural center out there, or the move of the Berkeley Shakespeare Festival to the Orinda hills and it's now the California Shakespeare Festival. So you are talking about this very interesting collaboration that does happen, of government dollars and private foundation dollars.

Oakland Metropolitan Forum

Patterson: But I don't see foundations, at least the ones I know, influencing public policy themselves. Certainly I saw the San Francisco Foundation fund organizations and agencies who were involved in changing public policy or trying to get the government to move in certain directions. I think maybe a good example over here is the Oakland Metropolitan Forum. I am not sure about that; I've think they have certainly gotten some foundation money, but here again, they have been able to deal directly with city policy, city directions, and they have had those kinds of people in them.

I am looking for something I thought I had on my desk here.

Morris: That is, what? A seven-inch stack? Such are your current committees? [laughter]

Patterson: Actually the biggest stack is over there and then I have another stack in the drawer. Anyway, I guess the point I'm making is that there are maybe some--. This is me talking--the way foundations can hit public policies is to fund organizations who do have that interest and who do have that kind of programmatic thing, as opposed to anything a foundation might try to do.

Morris: What is the Oakland Metropolitan Forum?

Patterson: This is based at the University of California, Berkeley. They have been conducting a series of meetings and discussions on how to resolve the problems in Oakland, all kinds, the economic, education and what have you.

Morris: Really? Is this the one that is coming out of the School of Environmental Design?

Patterson: I'm not sure about that. The person who is the executive is an old friend of mine, former program executive with the San Francisco Foundation, Henry Izumisaki.

Morris: Yes. Those are good credentials.

Patterson: I've kept it on my desk because there were some questions they had asked for certain kinds of help. Anyway, I thought I still had a copy. Mike Heyman, UC Berkeley Chancellor, was the leader of this effort on the part of the university to get involved in helping to resolve problems the city faces. This is a massive kind of thing that they are doing.

Morris: Why Oakland?

Patterson: Well, neighbors. Ed Blakely--I don't know if you know Ed Blakely or not.

Morris: Yes.

Patterson: Ed has been the moving force behind that. He has been working and talking about the problems in urban life.

Morris: He is a sociologist like you.

Patterson: He is the one who I think has quarterbacked the university's involvement. The whole notion was how the university could get involved in this city which is sitting right next to it. In fact, even part of the university lies within the city of Oakland. I don't think most people know that.

Morris: Right. The statewide office has moved down there.

Patterson: Well, even before that. Some of the actual land of the university is in Oakland. Most people don't realize that, on the Oakland side of the border. You didn't know that?

Morris: Yes, some of that scientific and open space on the hills is right there on the line. You're right.

Patterson: And of course, they moved the statewide headquarters here from Berkeley, significant insofar as that relationship is concerned. People are constantly reminding everyone that the university started in Oakland in the 1860s. Over here on the corner of Franklin and 12th or 13th. But I think that the Metropolitan Forum really has a number of purposes. Ed Blakely had served on--I think he may be still on--the CETA Commission when I was there and chairman. He also served on the Private Industry Council, so he's had these interests for a long time. Urban planning and that kind of thing is his thing. Here he has got this great laboratory and a chance to help.

Mostly his passionate concern is the notion of how to improve life in the city. The other members are there on that basis.

On the Future of the City

Morris: What do you see then as the future of Oakland? Where it has come in the years since you've been here?

Patterson: Well, what I see is good. As I was telling someone not too long ago--I've taken this line a number of times--for those who talk about the slow pace of development and what has not happened in Oakland, I say, "You should have been around here in 1968 when I first became involved in Oakland, with the U.S. Economic Development Administration." I remember what the corner of 14th and Broadway used to look like.

If you had that perspective, then you would realize that the city has been strongly turned around, very strongly turned around. That is the first observation. The second thing is that people keep thinking, "Well, if we get this project done, that's going to make the big difference."

Well, there is no such thing. You just go on and on. That is one of the things that bothers me so much about some of

the reporting. That is this notion of "Gee, you didn't win. Gee, you didn't make it. Hey, you guys blew it." Well, nobody blew the development of Oakland. All the things that go into making this a better city take time, money and effort and really extend down the line. What you look for is whether there is any movement.

I'm just terribly aware that there has been a hell of a lot of movement, that there have been an awful lot of people who were working on things in the neighborhoods. I also subscribe to the notion--I keep quoting Yeats, the Irishman, about if things fall apart, the center cannot hold. When I look at the city, and especially when I look at the people who are complaining about what is not happening in the neighborhood, then my basic reaction is that if you haven't got a center, then forget the neighborhoods.

If you build the center, and I know people who are in conflict with this because it sounds like trickle-down, but the truth of the matter is that that's how this economy and this society works. What attracts people here, which brings in the money which brings in the taxes to do the things that you need to do, so that you have decent neighborhoods and enough police to fight crime and all the rest of it, you are talking about an economic infrastructure which has changed tremendously in Oakland. The manufacturers have gone and heavy industry has gone. So what's happening is that other things are being put in its place.

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Morris: One way to keep score is the fact that there are all those giant Embarcadero Center buildings in San Francisco and there is all that, what do you call it? Corporate park stuff out there where the 580, 680 intersections are. Do those have an impact on Oakland? Could some of those have been built in downtown Oakland?

Patterson: That, of course, is a heavy dialogue that goes on all the time. Where are you going to put your business? In that respect, the City Center project with the buildings across the way, you have to get somebody like APL [American President Lines] to commit themselves to being in Oakland, like the Clorox Company committing itself, so you have got a building. Then you have Bramalea [Pacific, Inc., a development company] which committed itself to making life more livable as a part of this thing by doing the City Center.

So the city of Oakland is constantly in competition for these institutions, these organizations, these business groups. It is a constant sale on the part of Bramalea and others to bring more economic activity here. Back to the big switch from manufacturing, all these services--an office building, that's service. Everybody keeps looking for the big breakthrough. I think that in a way the big breakthrough is coming. The federal building under construction is the kind of thing that might finally be a catalyst for more improvement.

But it's not the overall answer because nothing is the overall answer. It's one of the activities I've developed from being involved in philanthropic kinds of things, increments are okay. You keep pushing for the increments. This life will go on and on and on and on, and you will die and go away and certain things will still be totally unresolved. But there will have been some resolution and some continuing increment and updating, as it were, in the lives of more and more people. That's the way I kind of look at it.

[tape interruption]

Patterson: It's not quite twelve o'clock. The only other thing that I would add to what I was saying is that in a very real sense, the place has arrived, this city has arrived, because people are leading good lives here. There is an awful lot of good housing and an awful lot of things to do. The sun shines, people jog around Lake Merritt, thousands of people show up for the Festival of the Arts. I have a whole litany of the good things that are happening. Increments. Again and again, an awful lot.

Life at the Convention Centers

Patterson: See, we had the convention center built on time. People talk about nothing going on in downtown Oakland after dark. That's sheer misinformation. All you have to do is come down to the hotel/convention center and see people who have a purpose for being downtown. They are in there square-dancing. We've had square-dancers, we've had rappers, we've had musicals, we've had trade shows. People having religious meetings--revivals. This is downtown. All this is going on.

Thousands of people come and go out of these two facilities that I am associated with in downtown Oakland every week. So I'm not quite sure of that vision some people are

always looking for, which says, hey, you have it made. It's all done. Well, visions are things that you never quite make anyway.

Morris: That's an interesting vision of the convention center, as a reflection of the quality of life.

Patterson: It certainly reflects the multi-cultural, multi-racial character of this city. Who are our biggest customers? Well, our biggest customers are "ethnic" groups. Blacks with all kinds of shows and productions and exhibits. We've got Black Expo coming up here next week. We've got Northern California Square-Dancers who are white. We've IBM trade shows. We've got other electronic trade shows. We've got the comic book convention here. The booksellers come.

There are two Indian things. There is the Indian Pow-wow, which is going to be at Henry J. Kaiser, which is the American Indians. Then we just booked another big show which is Asian Indians, which is going to--.

Morris: At the same time?

Patterson: Well, no, different times. We've had Chinese-American shows. We have more and more Filipino-American shows and activities. We have a great deal of Vietnamese activity. The list goes on. There is a vibrant life here that in this seat I can see happening around here. Most people are not aware of it.

You see it when the Northern California Square Dancers or when the bar association starts to have its bar exams here, all this is life flowing through the place. So that gives me a kind of perspective on life here in Oakland. Maybe I don't get out to East Oakland often enough, but even driving East 14th Street on occasion, I'm impressed by the vibrancy there. The city is just a hell of a lot more than awful gun deaths and crack that is painfully characteristic of some of its poorer areas.

Incremental Progress and Breakthroughs: Troubled Youth who Make it Out

Morris: What do you see happening in the drug and the youth problems, not only Oakland but through your various philanthropic connections? What kind of a solution is going to develop?

Patterson: I don't see any. I honestly don't see any. Although, once again, I look for increments. I can see some things. I see the need for more shelters. I see the need for more treatment, I see the need for more economic development and jobs that the young people can have. I see the need for a better education system, a better education system which is helping people gain control of their lives. What else do I see? Somehow, parents and families are going to be able to support their kids. Some strengthening in preventing all these family breakups that we are dealing with.

Here again, all of that will go on. I don't see how anyone is going to wipe out crack. Not by the policing powers, not by catching the drug dealers. That I believe in; but on the other hand, how you intervene in the life of some younger person so that person doesn't go on drugs is not something that is going to be solved without resources, without money and the omni-awareness that that is where you have to go. So that is why I find the current administration's policies sterile in many ways.

The treatment will continue to be a police problem which, of course, basically it is not. I just don't see it happening.

Morris: Is that the prevailing opinion in Oakland?

Patterson: It's the prevailing opinion in Oakland, certainly in the neighborhoods where dealing drugs is the problem, they want the cops. I think they are right. There are more and more stories of people getting angry and insisting that the police and the government close down crack houses. From their point of view, you ought to clean up our neighborhood, and if that means cops, you get them in here and clean up the neighborhoods. We'll help you clean up the neighborhoods. But what the neighborhood may not be able to do is to influence educational policy and to put together broken families, to eliminate teenage pregnancy and all those things in concomitance with the crack and guns.

I'm not particularly optimistic about, quote, "a resolution." I just think you keep on doing the things that save somebody. I guess that's my theory in life, perhaps. You can't save everybody, but if there are some identifiable people who are benefitting from this philanthropy, that's where you ought to go. I believe--I guess the word is breakthrough--I believe in breakthroughs. To the extent that you can develop foundation programs that help people break out of some of these hard conditions of racism and sexism and poverty and ignorance and so on, you can probably help a great many individuals. Over the years, that might add up to a flood which "solves" the

problem. But the flood has not come yet. In the meantime, you keep grabbing one hand, you keep holding out one here, through this program, through that program, through this effort to that effort. You save that one. You do more than save. You send that one on another path. You help that person break out of his or her walls of anguish.

That's been my attitude. I must say that my wife's experiences reinforced my thoughts on that even more. She developed the teenage-parent program in the Oakland schools. Going with her on occasion and watching these mothers graduate, get jobs and you know they broke out. They broke through. They got out. If you want to trace it, you can trace it. How did they get out? They got out because some person, in this case my wife, persuaded the institution for which she worked, the Oakland public schools, that this was a viable idea and went out and secured foundation funds for it. Maybe I mentioned this before, but she raised millions of dollars in foundation grants that went directly to educating, helping and training this particular group of teenage mothers who come out of despair and hopelessness and they are no longer in the hole.

Morris: They don't wind up statistics.

Patterson: They no longer are. So for them, perhaps the negativeness will be gone. You solve the problem for individuals and somehow that might wind up solving the overall societal neglect and failings.

Morris: Has your wife ever talked about the why or how of how this one teenage mother, gets into the program in the Oakland public schools and makes it, and another one sinks and is lost?

Patterson: She has talked about that and, in fact, with some poignancy because she is very much aware of the ones that she lost. She was more consistently aware, and that made it worthwhile, knowing that the ones who made it were doing okay and understanding that no matter how much you do, what other increments you have, there are still going to be some people who are not going to make it. But the point is at least to have some channel they can move through and hopefully do that.

Keeping a Focus on Mission and Possibilities

Patterson: So in my foundation days and even now, I'm always looking for programs or efforts that, because of this particular program or

this particular individual effort towards more funding, somebody is going to break the cycle of poverty, somebody is going to get to school, somebody is going to paint great paintings, or somebody is going to sail around the ocean, all these things that can happen to people if you intervene and you provide the right kind of assistance.

That's why I always like what Bob Shetterly did with the East Oakland Youth Development Center.[1] He is a very solid businessman. He feels very strongly about helping. His son worked for a program he liked and he got it in his head that's what was needed and he did it.

Morris: Earl Paltenghi Youth Center in San Francisco.

Patterson: Yes. He decided that was what he was going to do. Out of that East Bay center, I'm sure lives have been molded, changed, improved and some of the awfulness avoided. When I sat on boards of foundations for other programs, I have always tried to keep in mind what we say we're all about. What is our purpose? To keep looking through board and policy decisions with that always firmly in mind. If there is any strength I have brought to the boards I've served on, it has been that willingness to remind people again and again in discussions; not to shake my finger, but to say, "Well, we said we were here to do this. Are you going to turn these people down when we said that this is what we do?" I don't put it quite like that but that's the point. With the San Francisco Foundation, I had considerable dialogue along these lines.

That also addresses the business we talked about before, of some intimate knowledge of the programs or the problems that you are trying to resolve, whether that intimate knowledge is health care, as Rhoda was involved in at Mt. Zion.

Or as Sue and her family were involved in with the San Francisco Symphony. "Hey, what we're trying to do here is trying to save some lives in this health situation or provide great music for people who love it." You keep that in front of you. It is my vision, my impression, that in charitable philanthropic organizations, just like convention centers and companies or what have you, these purposes can get lost in personal satisfaction which may or may not be around personal gain, around personal commitment, around personal aspirations,

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[1]See Robert Shetterly, East Bay Experiences in Corporate Social Responsibility, Regional Oral History Office, University of California, Berkeley, 1991.

bureaucratic or office aspirations, as opposed to that end product.

I think that's kind of an instinct because I think that business is always clear that their purpose is to make money; they have this dollar and cents line. You don't even have to ask the question; the CEO says, "What does that have to do with making sure that we are here next week to sell these products?" Of course, to the extent that that question is answered favorably, or we are doing all right, then we can afford to do these other things over here.

But when you apply that same principle to philanthropic organizations or foundations, you ask the question, "What are we here for? Is that not what we are trying to resolve? Is that not the program we are going after?" Then it gets to be a more generalized, more nebulous, more diffuse answer. That's why I believe in retreats. I do it for my staff. They are really critical for reminding ourselves again what it is we are trying to do, what do we want to do, who are we trying to help, and not to lose sight of that, because running an organization in and of itself can provide certain satisfaction for people regardless of whether you are reaching your goals or serving your stated purpose.

My Peace Corps experience underscores this very strong feeling. Is this really going to make a difference in the lives of these Brazilians, these Columbians, these Nigerians? A bedrock question. If in the process it helps you too, which it did--fine! Maybe the serendipity of the Peace Corps experience was that it was better for the volunteers than for a great many individuals of the host countries.

Morris: Has anybody ever said that?

Patterson: Oh, yes. Some people have said that, that what they got out of the Peace Corps, what the country got out of the Peace Corps were some solid, contributing, aware, sensitive, better citizens.

Well, anyway, I think the effort is worth it. I believe even in the small victories. I was quoting Horace Mann on a pillar on the campus at Antioch. "Be ashamed to die until you have won some victory for humanity."

Morris: Oh, my.

Patterson: I see a lot of other people who have won some victories here and victories there--we didn't invent the polio vaccine, but

one did take some kid out of the slums and made his life better, and they did introduce some person to music and art. You just go down the list.

Another thing that comes into mind was something Martin Luther King said. "Save somebody. Help somebody." That's it. "Help somebody!" That's been very much a part of my life because I received a hell of a lot of help myself.

Morris: Yes. Do you feel that way? That you got the same kind of help that you are talking about offering to somebody stuck in a--?

Patterson: Oh, yes. I use the phrase break-out, or breakthrough. I was floundering around after the war not quite sure what I was going to do. Then Paul Jacobs came along and Aaron Gilmartin and said, "Hey, this is what you can do." I didn't know that. I had no idea that I could do that.

So many young people do not. That's why I say the other thing is young people. I believe very strongly in efforts that are addressed to them, while they are still there, trying to break out. I have talked about the Encampment for Citizenship, which was another really great break-out for me, and lots of other people who didn't know, who thought their horizons and their lives were limited to what they could see from the depths they were in. If you are lucky, you will walk into somebody's outreach program.

I just happened to walk by and I walked in and I'll be darned, they had a program. "Good God, I don't have to live this way." All the teenage parents, floundering around, and somebody says, "Why don't you go and talk to Mrs. Patterson?" Suddenly they know that there are other possibilities. Some ad--I think the Bank of America--says, "Consider the possibilities." You can't consider the possibilities unless you are aware that those possibilities exist. So I believe in philanthropy that makes people aware of what possibilities and opportunities there are.

Morris: Has anybody ever put together a unit in a high school curriculum on that subject?

Patterson: I don't think so. That's an idea that is worth thinking about.

Morris: I have thought about that often.

Patterson: It's an interesting idea.

Morris: The most interesting things that happen to you are usually totally unexpected or the jobs that turn out to be satisfying are not ever listed in any roster. Is there some way to expose the young and the not-so-young to the possibilities without terrifying them with attempting too many possibilities?

Patterson: There are programs that do that in trying to resolve particular problems. I think the East Oakland Youth Development Center is an obvious sort of breakthrough thing.

Morris: That's continued to be a successful operation, even though Bob Shetterly himself is now retired?

Patterson: He is retired but he still fundraises and he is still very much dedicated to it.

Morris: Does he.

Patterson: Oh, yes. He is still on the phone and getting support for that.

Morris: [chuckles] You hear from him regularly then?

Patterson: I don't, but other people tell me that he remains very active. I think he spends winters here and then they go back East during the summer.

Morris: Yes, a nice life. Well, unless you have some other things that I haven't thought to ask you about, I think we've come to a juncture, a nice closure. I really liked that, your summation.

Patterson: Well, I enjoyed it.

Transcriber: Christopher DeRosa
Final Typist: Merrilee Proffitt

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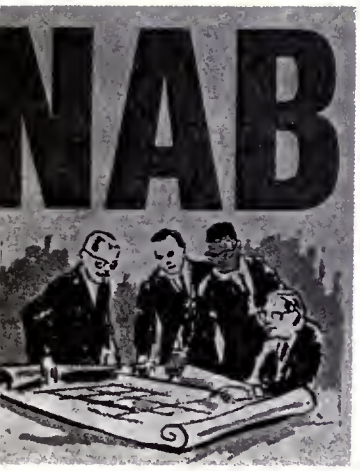
Appendix A

BRIEF CHRONOLOGY--Charles J. Patterson

1925	born, Fort Wayne, Indiana
1941-45	U.S. Army service in Europe during World War II; awarded Bronze Star, Silver Star, Purple Heart
1946	Indiana University
1947-51	B.A. Antioch College, Ohio
1951-57	M.A. Case Western Reserve College Cleveland Urban League
1957	San Francisco Council for Civic Unity intern
1958-64	Center for the Study of Democratic Institutions University of California, Berkeley,, doctoral studies in sociology visiting scholar at Cambridge University; Nigerian Institute for Social and Economic Research; Institute for African Studies, University of Ibadan marriage to Dorothy Patterson, consultant on child health and development
1964-66	Peace Corps, deputy director for African programs, Washington, D.C.
1966-68	U.S. Economic Development Administration, coordinator of Oakland job development and training program
1968-84	World Airways, Inc., special assistant, senior vice president for public affairs extensive community involvement as member of board of directors of National Alliance of Businessmen, Alameda and Contra Costa Counties JOBS program; New Oakland Committee; University of San Francisco Board of Overseers; Fine Arts Museums of San Francisco; Oakland Private Industry Council; Herrick Health Care Foundation; NAACP Legal Defense Fund; Oakland Chamber of Commerce; Oakland Council for Economic Development; and numerous other organizations
1976-86	San Francisco Foundation, first East Bay member of Distribution Committee, president 1984-86
1984-1993	Oakland Convention Centers, executive director
1986-1994	East Bay Community Foundation distribution committee



JOBS

National Alliance of Businessmen

Metropolitan Oakland Area

serving Alameda and Contra Costa Counties

Area Office • c/o World Airways, Inc., Oakland Int'l Airport, Oakland, Calif. 94614, Telephone: JOB-7661

Vol 1 No. 1 | Oakland, California | November, 1969

JOB DEVELOPMENT PROGRESS REPORTED

EDWARD J. DALY, Chairman of the Board, World Airways, Inc., and dynamic Chairman of the NAB Metropolitan Oakland Area.

"Hard Core Employment Goals Being Met", Says Oakland Metro Chairman

Moving into its second year, the Oakland Metro Area of the NAB is stepping up its activity to provide job opportunities in the business sector for the hard-core unemployed. "We have surpassed our first year goal of 2300 jobs", reports Edward J. Daly, Area Chairman. 2906 workers on the job as of October 1969 is evidence that the NAB goals are being met.

"These are statistics of hope", says Daly. Workers include the poor unemployed, school dropouts, persons under 22 years of age, persons 45 years and over, the handicapped, and job applicants who are subject to special employment obstacles. "Put another way", says Daly, "in the Oakland Metro Area there are 2906 people working today because of the NAB effort.

THE JOBS PROGRAM IS WORKING

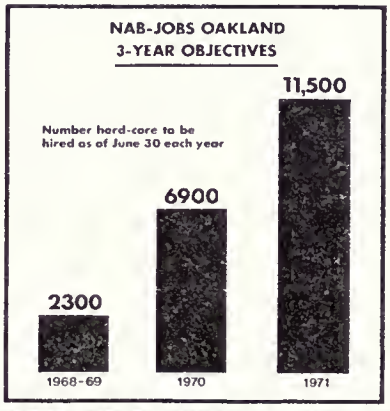
Industry Participation The Key

The JOBS Program is a joint effort of the Department of Labor and the National Alliance of Businessmen to find jobs for 238,000 disadvantaged persons in 125 of the Nation's largest metropolitan areas by June 1970. The goal is 614,000 by June 1971. As reflected by the chart on this page, the Oakland Metro Area, comprising Alameda and Contra Costa counties, has set its goal at 6900 jobs by June 1970, and 11,500 by June 1971. To meet these goals, a massive frontal attack is being made through the combined efforts of industry, labor and governmental agencies to persuade industry to pledge, hire, train and retain disadvantaged unemployed persons.

Industry participation is the key. As we go to press, 449 employers in the Oakland Metro Area have pledged permanent and meaningful jobs through the NAB for the hard-core. There are many stories of success in the NAB effort during its first year of operation. In this and subsequent issues of NAB JOBS, we will report progress, and feature representative case histories of local employers and employees who have made and are making the JOBS Program work.

SUMMER YOUTH CAMPAIGN

In the summer of 1969, NAB devoted its effort to developing jobs for disadvantaged youth who were in school and between the ages of 16 and 21. In our two-county area, the NAB secured 3280 jobs as its contribution to President Nixon's Youth Opportunity Campaign



Appendix C
Chicago Tribune
April 3, 1975

He's tough, he's rich— a soft touch for kids

From Tribune Wire Services

OAKLAND, Cal. — What kind of man uses his personal wealth to fly orphans from war-ravaged South Viet Nam and thus give them a new lease on life in the United States?

The same 53-year-old Chicago native who sends 5,000 disadvantaged children to the circus each year and throws in $2 in pocket money for the children to buy popcorn and goodies.

The same World War II Army Air Corps sergeant who bought one surplus plane after the war and built one of the world's largest charter operations.

Edward Daly

ED DALY, the pistol-packing millionaire president of World Airways, is the man who hoped to rescue 1,500 Vietnamese infants from South Viet Nam and fly them to safety in Australia and the United States. He was able only to airlift 55 babies in his DC-8 jet Wednesday.

Born in Chicago in 1922, Daly was a semi-professional boxer in his younger days. He lives in Orinda, a comfortable Oakland suburb where his air freight and charter service is headquartered.

"He really is an interesting humanitarian," said one friend of Daly's. "That kind of wealth is hard to understand unless you have it."

HE GATHERS up 1,000 children each Christmas and sends them to the Oakland Symphony to hear the "Nutcracker Suite." And when he heard that a home for young county wards of the court did not have swimming facilities, he built them a pool.

Daly's wealth is estimated at up to $500 million. World Airways reported 1974 revenues of $112.2 million. Daly owns 80.5 per cent of World Airways and huge percentages of several subsidiaries.

He was a close friend of President Johnson and served as the Oakland chairman of the National Alliance of Businessmen under the Johnson and Nixon administrations.

DALY WAS aboard the plane that made the last flight out of Da Nang, an unauthorized mission he conducted personally to pick up refugees—only to have the plane stormed by fleeing South Vietnamese soldiers.

Daly again clashed with U.S. officials when he arranged to fly more than 400 orphans from Saigon to the United States and Australia Wednesday, only to have his cargo planes rushed in from Cambodian rice-hauling missions declared improperly equipped for overseas rescue flights.

But a World Airways DC-8 cargo jet, stuffed with mattresses for padding for 58 tiny Vietnamese orphans, finally lifted off for a flight, with Daly mincing no words for officialdom.

"We got an airplane," he growled. "We got crew members, doctors, nurses, and the old bastard himself. That's all the clearance we need."

Berkeleyan: 'Poor hardest hit by earthquake'

A Berkeley business executive has returned from a whirlwind tour of earthquake-ravaged Guatemala with a deep sympathy for the plight of the poor people of the small Central American country.

"I guess I went in expecting it to be like most Third World countries, with a large upper class and a large group of farmers and peasants, and this I found to be true," reflected Charles J. Patterson.

"But I hadn't quite realized that the quake damage was hitting the lower classes so much more so than the upper classes."

Patterson, a senior vice president with World Airways of Oakland, saw in his two-day visit what most visitors to the ravaged country see: The poor, who made their homes out of adobe, suffered the most. The upper-middle and upper classes, who resided for the most part in well - constructed, wood-frame homes, suffered the least.

Entire rural, peasant towns were destroyed on February 4 when a monster quake struck in the middle of the night, shaking adobe brick homes into piles of rubble.

But Guatemala City, with its modern construction and more expensive homes, survived relatively well from the first jolt and the 1,100 others which followed.

Patterson visited the country last week on a World Airways jet which took 125 newsmen and photographers to Guatemala City. The newsmen were guests of tourist interests in Guatemala who hope to encourage U.S. visitors to return.

In an interview following the trip Patterson expressed concern that the Guatemalans located high in the mountains, away from the major cities, might be forgotten.

"I'm convinced that the upper echelons are sincere in getting the country rebuilt," he said. "But one of the questions I would have as time goes on is whether that awareness, that sensitivity, will last long enough to complete a task that will take many years.

"I have an uneasy feeling that, as in other countries, once the hotels and the big cities are restored, the remote villages will go unnoticed."

He made it clear he was not criticizing the efforts now under way from dawn to dusk to restore tourist resorts to normalcy. Western Hotels International hopes to have its hotels reopened in a month.

"I certainly understand the economic need to rebuild the modern facilities that create income through jobs," he said.

The fact is the tourist businesses are struggling for their survival. Tourism is Guatemala's second largest source of foreign income, second only tt coffee exportation.

Patterson said he was impressed with the leadership the government is giving in the monumental task of rebuilding, in view of the enormity of the situation, with one million residents homeless and property damage set at $800 million.

He said he did not witness first hand much of the relief operations. "But what I did see was some of the people in the relief effort, people from the Salvation Army and other agencies, who were trying very hard to insure that the relief efforts were directed in the right direction.

"I was impressed that they (the Guatemalans) don't need a lot of cast-off clothing or peanut butter or food. There seemed to be food in the market places."

He emphasized that what Guatemalans need now are medicines and materials to rebuild.

Patterson, who said he came away with a measure of security after learning that well-constructed homes withstood the temblors, is nonetheless a bit oervous about his home's proximity to the Hayward Fault which runs through the Berkeley hills.

"I think we are going to start having weekly earthquake drills."

CHARLES PATTERSON
Berkeley airline exec

Berkeley, Calif.
Gazette
(Cir.6xW.10,045)

MAR 2 1976

Preserving and enhancing a sense of the Bay Area community is integral to the Foundation's mission. As the first Chairman from the East Bay, I am in a sense symbolic of this interrelationship of people and communities, problems and solutions, and of how the Distribution Committee functions. As we raise questions as to policy and grantmaking, we are aware of our commitment to the region as a whole.

A high priority of the Distribution Committee is maintaining the trust of donors who place their funds with The San Francisco Foundation. The many wholly unrestricted gifts and bequests received from donors are the ultimate vote of confidence in the capacity of the Foundation for sound fiscal management and for wisdom in making the most productive use of their charitable dollars. The $34.5 million bequest from Daniel E. Koshland (1892-1979) to The San Francisco Foundation states simply that it is to provide "for a community charitable trust." These unrestricted gifts are the mainstay of the Foundation's ability to respond effectively to the ever-changing needs of the Bay Area community.

While unrestricted funds allow for maximum flexibility in responding to the whole community's needs, gifts or bequests from donors who have directed their use to broad areas of concern or even to specific institutions also play a vitally important role. The Foundation administers several such trusts, all of which have great public benefit. The Phelan Trust, for example, paid out $130,000 last year to provide free nursing care for the sick and poor of San Francisco, and was the source of $14,000 for awards in art and literature to nurture new talent. The Layman Trust paid out $1,184,702 to fulfill Dr. Mary Layman's lifetime interest in supporting the charitable needs of minorities. The Armour Trust paid $40,675 to provide relief and assistance to amputees and the blind.

Just as the Distribution Committee, in accepting any trust, is charged with acting in accordance with the donor's instructions, so the Distribution Committee—in fact, any trustee of a charitable trust—accepts the responsibility to assure that the trust will remain productive. This fundamental advantage of charitable donations—the lasting effectiveness of one's gift—is the reason generous individuals continue to seek out The San Francisco Foundation as a mechanism for their philanthropic enterprises. Should the day come when that productivity is in doubt, the trustee has not only a moral, but a legal, obligation to consider modifying the fund's specifications in order to carry out the donor's general charitable purpose.

In the case of the trust established by Mrs. Beryl Buck, it was she who asked the Foundation to provide a flexible yet enduring framework for her effective charitable giving. After lengthy deliberation and consultation, the Distribution Committee judged that conditions had changed so materially that the Court should be asked to instruct the Foundation whether, as it believes, conditions exist which call for such a modification so that a portion of the income from the Buck Trust is spent outside of Marin County. The Foundation's request to the Court was an honest

expression by the members of the Distribution Committee that it would do no honor to Mrs. Buck to allow her charitable gift to be less than fully productive as a result of wholly unanticipated events. The decision to seek modification was based on the Distribution Committee's best and considered judgment of what is right and proper in the circumstances.

THE LASTING EFFECTIVENESS OF ONE'S GIFT IS THE REASON GENEROUS INDIVIDUALS CONTINUE TO SEEK OUT THE SAN FRANCISCO FOUNDATION AS A MECHANISM FOR THEIR PHILANTHROPIC ENTERPRISES.

We were pleased last winter when the national association of over 200 community foundations, who fully understand the significance of the case and who could be directly affected by any precedents that might be set, endorsed the Foundation's petition, saying: "The obligation to reassess restrictions in light of changed circumstances is nothing short of axiomatic to the nation's community foundations...We not only support but encourage the Distribution Committee of the Foundation in its desire to fulfill the donor's intent, and at the same time discharge its obligations regarding prudent use of charitable funds in light of changed circumstances."

As the Foundation's governing body, the Distribution Committee is also responsible for assuring integrity of operations, maintenance of high standards, responsible behavior and management of assets. The Distribution Committee establishes policy and is ultimately responsible for all of the actions of the Foundation. Our group of seven has developed a profound sense of camaraderie and shared allegiance to the Foundation and the community, even as we engage in vigorous debate and champion a diversity of views. But we face enormous change in the coming years. Within a two-year span, three out of seven Distribution Committee members will have retired. In the past year and a half, we have seen the retirement of Rhoda Goldman and Hamilton "Whit" Budge. It is to the credit of the organization that we were able to maintain the quality of their leadership and commitment with the appointments of Joan Lane and Peter Haas. This past summer, Robert Harris completed the set limit of ten years on the Distribution Committee, and Robert Maynard was appointed to the Committee. We will sorely miss Bob. His intelligence and judgment and long history of civic involvement have been invaluable. We know that he will continue to work closely with us as an unofficial advisor and friend of the Foundation.

In the end, the Foundation stands for leadership. With an emphasis on both individual and institutional leadership, we seek to use the Foundation's resources to develop capacity and self-help throughout the community and to build stable, effective institutions that will provide bridges to the past and opportunities for the future.

Charles J. Patterson, *Chairman*

A Celebration of the Life of Charles J. Patterson

January 8, 1925 – May 5, 1994

The First Unitarian Church of San Francisco
1187 Franklin Street
San Francisco, California
May 22, 1994

Interim Minister ◆ Rev. Weston Stevens
Interim Minister ◆ Rev. Junella Hanson
Minister Emeritus ◆ Rev. Harry B. Scholefield

Order of Service

Piano Prelude ..... Prof. William Bell

Words of Welcome ..... Rev. Weston Stevens

Hymn ..... *O God Our Help in Ages Past* ..... #281

Readings ..... Ms. Tracy Patterson

Prayer ..... Rev. Junella Hanson

Eulogy .....

Congregational Sharing .....

Organ Interlude ..... Mr. Paul Jacobson

Saxophone Solo ..... Mr. Benjamin Miller

"Speak a Word, Say a Prayer" ..... Rev. Harry B. Scholefield

Hymn ..... *For All the Saints* ..... *#103*

Benediction ..... Rev. Weston Stevens

Organ Postlude ..... Mr. Paul Jacobson

Ushers: Cecil Hale, Amy Kelly, Henry Kroll, Linda Votaw

All are cordially invited to a reception in the Courtyard immediately following the service.

A close-knit family nurtured and inspired Charles throughout his life. Their love, his intellect, courage and pride sustained him during the early days in Fort Wayne, Indiana and through his World War II service in the 92nd Division, an all-black infantry company. Charles' valor in the European theater earned him the Silver and Bronze Stars and the Purple Heart. In 1945, he was assigned to a Mississippi army base and narrowly escaped lynching when he wandered into the wrong side of the Birmingham train station.

Shortly after discharge from the U.S. Army, he was introduced to the Encampment for Citizenship by journalist Paul Jacobs and Aron Gilmartin, a Unitarian Universalist minister in Ft. Wayne. Regarding his experiences in the Encampment summer leadership program, Charles said: "I'll always remember that my workshop group was asked by Mrs. Eleanor Roosevelt to write our version of a declaration of human rights. (At that time, Mrs. Roosevelt chaired that commission for the United Nations.) There were so many other Encampment experiences that spoke to the heart and yearnings of someone like me, fresh from that horrendous war." The Encampment put its stamp on him, becoming another "family." The Unitarian Universalist minister, Aron Gilmartin, and Charles' minister at Turner Chapel AME church were founding members of the Ft. Wayne NAACP. They, along with Franklin Williams and Eugene Burdick, were among the many mentors who helped expand his vision, experiences and aspirations.

Antioch, Case Western Reserve and UC Berkeley continued the molding of Charles' intellect, skills and capacities. He lived comfortably and functioned well in other cultures and climates. Charles was at home whether he was at Peace Corps Washington, at the Nigerian Institute of Social and Economic Studies, running World Airway's Homecoming Program for the USO in Saigon, Vietnam, or at England's High Table Cambridge University. His newsletters from the Institute for Current World Affairs anticipated—and introduced many in the United States to—policy and social issues of the emerging independent countries in Africa.

His newsletters introduced many in the United States to policy and social issues of the emerging independent countries in Africa.

Charles married Dorothy and gained a son, Mark, in 1962.

They lived in Britain and Africa for an extended period, returning to the U.S. to participate in the civil rights advances of the mid-sixties. Tracy was born in 1965 to complete the team.

Charles returned to Oakland in 1968 to oversee the administration of an EDA multi-million dollar urban economic development pilot program centered in Oakland. The federal government had never concentrated massive funding on a municipality as it had in regions such as Appalachia, so Charles' chairing of the Joint Federal Task Force which combined the resources of OEO, HUD, Commerce, Labor and HEW was particularly significant. Among his proudest accomplishments, along with completion of the Seventh Street Terminal at the Oakland Port and the World Airways Hanger, was the West Oakland Community Health Center. He took personal pride and joy in that. Charles was a dedicated Oakland booster in every way, whether it was as Oakland's Deputy Chief of Protocol of the Consular Corps or as General Manager of the Oakland Convention Centers.

His true glory days were with World Airways. That was a venture into the profit-making corporate world, about which we had serious questions. All his previous life had been spent "serving the race, serving his country and doing humanitarian good." As assistant to Mr. Daly and vice president for public affairs and later as senior vice president he was able to serve the company's business interests and become the company's conscience for public service and humanitarian causes.

He served business while becoming the company's conscience for public service and humanitarian causes.

The Dalys' concern and generosity filled his days at World with excitement and deep meaning.

There were many humanitarian highlights of that period and there was the fun of supporting the Oakland Ballet, the Easter Seal Society, Mercy Retirement and Care Center, Ponape Agricultural and Trade School, Holy Names and Santa Clara University—for which he selected and mentored Daly Scholarship students from Mali, Jordan, Yemen and Korea. The caring concern and generosity of Edward and June Daly filled Charles' days at World with excitement and deep meaning.

Retirement from World came when the company was sold and moved to the East. Oakland's Mayor Wilson asked him to bring his kind of quality and service to the operation of the Convention Centers. He did so with gusto. Through his final days he praised, lobbied for and affirmed the potential of the City of Oakland.

Following retirement from OCC he devoted his time almost exclusively to local and national foundations. He often described foundations as having a responsibility to do well by doing good and felt it was his responsibility to help see that happen.

He praised, lobbied for and affirmed the potential of the City of Oakland.

Charles was a deeply spiritual person, generous with his time, attention and assistance. He lived and loved well—enjoying life, family, friends, and challenges. His love of music included opera, spirituals, jazz and the blues, which he often sang for those he loved.

One legacy from his voracious reading appetite is a garage full of books, which Dorothy and Tracy are hoping some of his friends will want. He enjoyed good food, good fun, good people and brought joy to the hearts of many.

His music has stopped, yet it echoes on in a sweet refrain.

The joy of being with him has passed,
yet something beautiful remains.

We wish to thank all of our family and friends for your love and sympathy, and for sharing in this commemoration of Charles' life.

Memorials may be made to:

Encampment for Citizenship
2530 San Pablo Avenue, Ste. B
Berkeley, CA 94702

or

Marcus Foster Institute
1203 Preservation Park Way
Oakland, CA 94612

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